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CONVENT OF OUR LADY
N. H. 1840

THE
CATHOLIC HAND-BOOK.

A HISTORY

OF THE

METROPOLITAN MISSIONS,

WITH A DESCRIPTION OF

One Hundred Churches and Chapels

OF THE DIOCESES OF

WESTMINSTER AND SOUTHWARK.

London :

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* Southwark.

† Westminster.

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Diocese of Westminster.

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COADJUTOR:—His Grace the Most Rev. Dr. Errington, Archbishop of Trebizond.

PROVOST:—The Very Rev. Henry E. Manning, D.D.

VICARS GENERAL:—Very Rev. Canon Maguire, D.D.,
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Canon Theologian.	James O'Neal.
Thomas Long, Canon	W.W. Weathers, D.D.
Penitentiary.	Francis Searle.
George Rolfe.	Robert Shepherd.
William Hunt.	Fred. Oakeley.

ECCLESIASTICAL INSPECTORS	} Very Reverend Dr. Manning.
OF SCHOOLS:	

Diocese of Southwark.

BISHOP:—The Right Rev. T. Grant, D.D.

PROVOST:—The Very Rev. T. Doyle, D.D.

VICAR GENERAL:—Vacant.

CANONS.

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James Holdstock.	John Ringrose.
Daniel Rock, D.D.	Peter Collingridge.
Timothy J. Reardon.	John Crookall, D.D.
Rich. North, D.D.,	H. Rymer.
Theologian.	J. Danell.

ECCLESIASTICAL INSPECTOR	} Reverend J. G. Wenham.
OF SCHOOLS:	

INTRODUCTION.

THE late lamented Mr. Pugin observed in 1838, "We are positively almost without an ecclesiastical building in the metropolis, where the rites of the Church can be performed in a solemn manner, or where the beautiful feelings and system of Catholicism can be exemplified." Happily this reproach can no longer be applied to the Catholics of London. But a few short years ago they certainly seem, (as indeed was natural in the midst of their sufferings, decreasing numbers, and persecutions,) to have almost forgotten that the glorious Cathedrals, Abbeys, and Minsters, which yet adorn the land, though they may be perverted to uses hostile to the Catholic religion, were erected by the piety of their forefathers in the ages of faith. The rapid change which has taken place, from dark-dungeon looking chapels in back streets, to magnificent and spacious Churches, is indeed remarkable, and deserves to be chronicled, and, of course, the same may be said of the mode of conducting the services of the Church. "What changes have taken place," says Father Thomas, "within my recollection in the offices of the Holy Week, that is as to the way of celebrating them. Dr. Bramstone used to describe with much effect the Tenebræ in

Castle Street, Holborn, where he, a limb of the law, and Charles Butler, another limb, and the Rev. Mr. Linde, and Bishop Douglas, met in the 'Episcopal palace,' in an upper chamber, at the 4th house, on the right hand—and a dirty, dingy, shabby-genteel house it was—for the purpose of reciting the Divine Office. They met and separated, too thankful that even that much was done, and hoped for better days. I can recollect the old chapel in the London road, when the Tenebræ was also a small affair indeed. We hoped for better times, and thank God they have come." The state of bondage in which our Catholic forefathers were held is sufficiently apparent by their inability to possess suitable places for devotional purposes, in exchange for the noble Churches, Abbeys, and Cathedrals, of which they had been unjustly despoiled. A few facts, shewing the state of Catholicity in the metropolis subsequent to the so-called "Reformation," will not be out of place here, before describing the Churches and Chapels as they now exist in, and near, the Metropolis.

In 1623, the Catholics of London, not having a public chapel, congregated surreptitiously to offer up their prayers, and assist at the Holy Sacrifice, at Hunsdown House, a spacious mansion in Blackfriars, then in the occupation of Count de Tillier, the French Ambassador. On the 26th of October, the floor gave way owing to the congregation (above 300 people,) being too numerous

for the strength of the room. Father Drury, a missionary priest, was, at the time of the sad occurrence, preaching, and he perished, together with ninety-four other persons. The event was familiarly known afterwards as "The fatal Vespers."—(*Howe's Ed.*, 1631.)

Charles I. assigned Somerset House to his Queen, (Henrietta Maria,) in the 9th year of his reign and caused a chapel to be added to the building for the free use of the Catholic religion. The chapel was designed by Inigo Jones, and the first stone laid Sept. 14th, 1632. (*Ellis's Letters.*) A few tombs of her French Catholic attendants are built into the cellars of the present building immediately beneath the great square.—(*Cunninghame.*)

The readers of Challoner's Missionary Priests, need not to be reminded of the frequent torturings imprisonments and executions of catholic Priests at the time when Puritanical influences prevailed. An interesting discovery was made by the Rev. Joseph Sidden, in the month of April, 1850. This was no less than the finding of a letter under the altar at West Grinstead, (of which place this estimable clergyman was then incumbent) bearing date 12th November, 1643, and written by one of the martyred missionary priests, while a prisoner in Newgate. This was Father Bell, a Franciscan. He had been appointed to an office held by Father Paul, who had been put to death

for his religion and priesthood, six months before. Father Bell received his Superior's letter not many hours before his committal to Newgate, where Father Paul had been imprisoned before him. There is something very edifying about the letter which Father Bell addresses to his Provincial, and it will be perceived that the holy martyr almost with an expression of gaiety, alludes to his having already taken the place of Father Paul, i.e. in prison, even before his official appointment had arrived. The following is an exact copy of this hitherto unpublished letter—the hand-writing is legible and firm.

“ R. Rd. I receaved your command with all humilite and promptitude in execution : for I had taken possession of B. Fr. Paules place about some 20 houres before it came to mee. Now I earnestly beg your prayers that I may constantly follow on to pursue the end by perseverance. Mr. Wood I hope will be able to make some little relation of what hath passed hithertoo. All that I ask of any is that St. Andrew begged of the people *ne impedirent passionem*. Gods holy will be done in æternum.

Youre poore Br. Francis Bell.

November 12, 1643.”

In Pepys Diary are the following entries which give some idea of Catholic matters in the metropolis in the reign of Charles II :—

“1666-7.—January 23rd, my Lord Brounker and I walking into the Parke, did observe the new buildings, and my Lord seeing I had a desire to see them, they being the place of the priests and friars, he took me back to my Lord Almoner, [Cardinal Howard of Norfolk,] and he took us quite through the whole house, and chapel, and the new monastery, shewing me most excellent pieces in wax worke, a crucifix given by a Pope to Mary Queene of Scots, where a piece of the [true] cross is, several fine pictures, and good prints of holy pictures. I saw the dormitory and the cells of the priests. We went into one, a very pretty little room, very clean, hung with pictures, and set with books. The priest was in his cell with his hair clothes to his skin, bare legged, with a sandal only on, and his little bed without sheets, and no feather bed. A pretty library they have, and in the refectory every man had his napkin, knife, cup of earth, and basin of the same, and a place for one to sit and read while the rest are at meals. Their windows all look into a fine garden and the Parke. I wished myself one of the Capuchins.”

“1667.—March 16.—I to walke in the Parke where to the Queenes Chapel, and there heard a fryer preach with his cord about his middle, showing that God did respect the meek and humble as well as the highe and riche. He was very full of

action, but very decent and good I thought, and his manners of deliverie very good."

A few years later, as we learn by the *London Mercurie*, (1688, Dec. 31.) "The Popish chapel, to which the monks belonged, at St. James' being lent to the French Protestants, they had prayers and preaching in it on Sundays." This was the friary at St. James's Palace, so called from the Friars who attended Catherine of Braganza, Queen of Charles II. The present Lutheran chapel occupies the site of the old friary.

In 1689, as we gather from the state documents in the Lord Steward's office, a warrant directed to Sir Christopher Wren, Surveyor of works, was issued from the Board of Green Cloth, signed "Devonshire," and "Newport," commanding Sir Christopher to close up a door in Buckingham Court, near Spring Gardens, which led into St. James's Park, in order to prevent "the great and numerous concourse of Papists who resort to the Coffee House of one Bromefield, and to other houses there."

Every effort was made to extinguish the catholic religion—catholic medical men, experienced in common with all other professions, the frowns of the hostile parliament. In 1679 in accordance with an order issued by parliament to the college of physicians, to return the names of all papists and eject them from the college, Dr. John Betts, and

Dr. Short, were served with notices. This infamous conduct was again repeated in 1689, when a list was returned containing the names of the following catholic physicians:—Doctors J. Betts, Conquest, Sir W. Walgrave, Mendez, and E. Betts. Dr. J. Betts was ordered in 1692, to lose his place in the college if he did not take the oath of allegiance.

St. Pancras's Church is said to have been the last of the old London Churches in which the Holy Sacrifice of the Mass was offered. This may account for the fact recorded by Strype, that "those of the Roman Catholic religion have of late affected to be buried here."

There appears to have been a domestic chapel at Weld House, near Lincolns Inn Fields, during the reigns of Charles II., and James II. This House occupied the present site of Great and Little Wild Street, close to Duke Street, and was inhabited by Don Pietro Ronquillo, the Spanish Ambassador. During the ebullitions of hatred against the Catholics on the termination of the reign of James II, the Ambassador's house was attacked and ransacked. Macaulay in his history says, "Ronquillo, conscious that he and his court had not deserved ill of the English nation, had thought it unnecessary to ask for soldiers, but the mob was not in a mood to make nice distinctions. His house was therefore sacked without mercy; and a

noble library, which he had collected, perished in the flames. His only comfort was that the Host in his chapel was rescued from the same fate." (Vol. ii. p. 560.) Another writer says, "The mobile, that day the king went, grew very unrulie and in great multitudes assembled and pulled down, that night and the following day, many houses where mass was sayd and priests lodged; and also went to Wild House, the Spanish Ambassador's, and whither several Papists had sent their monie and plate, supposing that was a sanctuarie,* (as indeed it ought to be,) but the rabble demolished that chapell took away the plate and monie, and burnt pictures, rich beds and furniture to great value, the poore Ambassador making his escape at a back doore." (*Bramstone*, p. 339).

The following extracts from the "Universal Museum and complete Magazine," will give some information relating to catholicity in the metropolis, a little later than a century ago.

"1765.—August 8.—Sunday, a new Mass house was opened in Tottenham Court Road."

"September 20.—A new Mass house was opened near Church street, Spitalfields."

"October 21.—Two Romish Priests were taken out of a private Mass house, near Moorfields, to be dealt with according to law."

* The rich plate of the Chapel Royal had been deposited there.

- “1767.—February 6.—Wednesday, a private Mass house, at the back part of a house near Saltpetre Bank, was suppressed.”
- “February 7.—Another private Mass house has this week been suppressed in Kent street.”
- “February 17.—Friday. John Baptist Molony, a popish priest, was taken up for exercising his function in Kent street, several Sundays, contrary to law. He is bound over in £400 penalty to appear at the next Kingston assizes.”
- “March 20.—A private popish Mass house in the park, Southwark, where four young couple had assembled to be married, was visited by the peace officers, on which the parties got off, and the apartments were padlocked and shut up. The priest was dressed as an officer.”
- “March 27.—Another private Mass house was shut up in Black Lion court. St. Giles.*
- “April 22.—A popish Mass house in the Park, Southwark, was suppressed, but the officiating priest escaped at a back door.”
- “July 17.—By an account taken this week, it appears that there are near 10,000 papists most of them poor miserable people, who live in the purlieus of St. Giles and the neighbourhood thereof. A number of Papist priests lurk in this part of the town, who chiefly support

* Another account says, “Another Mass house was discovered in Hog Lane, near the Seven Dials.”

themselves by marrying poor papists for a few shillings.

“August 23.—Last Friday, at the assizes at Croydon, John Baptist Molony was tried for unlawfully exercising the functions of a Popish Priest and administering the sacrament of the Lord’s Supper to divers persons after the manner of the church of Rome, where he *was convicted and received sentence of perpetual imprisonment.*”

In the following year the Rev. James Webb was tried for “Priesthood,” in the Court of King’s Bench. It was two years later, viz :—in 1769, that the Hon. and Right Rev. James Talbot, brother to the Earl of Shrewsbury, was tried for his life at the Old Bailey, for saying Mass, and was only acquitted on account of insufficiency of evidence. The single house of Dynely and Ashmall, Attorneys in Grays Inn Lane, defended more than twenty priests under such prosecutions (*Butler*). So late as 1782, catholic labourers were actually fined and distrained for refusing to attend the service of the established church (*Flanagan*).

On the east side of York Street, St. James’s Square, was formerly a chapel under the protection of the Spanish Embassy.

The organ now at the (Protestant) Church of St. James, Piccadilly, and one of the finest instruments in London, was originally made by the celebrated René Harris, in 1687, “for King

James II's. Catholic Chapel at Whitehall." It was set up in an elaborately adorned case by Grinling Gibbons.

A Father Corker, previously imprisoned for his religion, was accredited to the court of King James II., soon after his accession to the throne, as resident ambassador of Ferdinand of Bavaria. This appointment enabled him to erect a very pretty convent at Clerkenwell, but which subsisted for a very brief period. It seems to have been the first object of attack on the part of the mob, when the news reached London of the safe landing of the usurper William, Prince of Orange. Among the faithful adherents of the fallen monarch, none aided his majesty more loyally, than the Hales family. The Hales family, (Baronets of the first creation) nobly maintained true religion in the neighbourhood of Canterbury* during the 17th and 18th centuries. The Baronet of James the second's days assisted the King to escape from his rebel subjects. He was captured together with the King in a boat, and for a short time confined prisoner with his majesty at Faversham. In acknowledgement of his fidelity to his

* In page 21 will be found an account of the New Mission at Canterbury. It may here be mentioned that at Hales Place mansion near that city, is also a chapel dedicated to St. Stephen. The remains of Sir Edward Hales, the founder lie entombed under the gospel side of the altar, where they were deposited in 1802. The baronetage became extinct at the death of the last Sir Edward in 1829. The young and amiable daughter of the nephew of the last Baronet, piously continues to uphold religion at St. Stephen's. May she long enjoy this honour and every other blessing.

Sovereign, the king, in his exile at the palace of St. Germain, created him Earl of Tenterden and Viscount Tunstall. The Rev. Joseph Sidden, who has been twice chaplain at Hales Place, was told more than thirty years ago by a member of the family that the house of Hanover in the middle of the last century, had offered to recognise these titles on condition that the then representative of the Hales family would conform to Protestantism. It need hardly be said that the offer was rejected.

In a court in Fenchurch Street, a century ago, mass was celebrated in a private house, at which several citizens were accustomed to assist although they risked by so doing the vigilance of the informer.

There are many persons now living who remember the excellent Dr. Archer. This worthy man (as also did the venerable and saintly Bishop Challoner,) preached at a public house near Lincoln's Inn Fields, where the Catholics assembled by stratagem to hear the word of God, which was prohibited to be preached at the Chapel in Duke Street, although mass was said there under the protection of the Sardinian Ambassador. In Rosemary Lane, also at a public house, called "The Windmill," Catholics met unsuspected by the informer or pursuivant, for the purposes of devotion. Referring to the death of Dr. Archer

in 1834, a writer observes, "The death of our venerable friend naturally reminds us of the remarkable revolution that has occurred, within the space of forty years, in Catholic affairs in this metropolis. When Dr. Archer preached at the Ship Public House in Turnstile, there was no Chapel in Spanish Place, none in St. George's Fields, the Borough, none in Westminster, Poplar, Kensington, Chelsea, Woolwich, Greenwich, Tottenham, no St. Patrick's Chapel, nor Virginia Street. The Chapel in Moorfields was a retired room in an unfrequented Street, with a spy window to discriminate between friend or foe, before the door was opened to the applicant for admission. the Neapolitan Chapel was not much better, it was small, and in a stable yard. The Chapel in Warwick Street was in a back yard, to which a narrow passage conducted. Lincoln's Inn Fields was under the protection of the Sardinian Ambassador, but no pulpit was permitted. The Catholics were permitted under the plea of some imaginary connection with the different embassies, to attend at mass at the Ambassador's Chapel; but all this was mere sufferance, and happy were they that so great a privilege was conceded to them, after the long and wasting persecution they had endured."

In 1814, there were in London eighteen Chapels, of which six were principally supported by Foreign nations, viz,—French, German, Spanish, Sardinian, Bavarian, and Portuguese.

In 1792 there were only thirty-five Catholic Churches throughout the whole of England and Wales. In London alone there are now above forty. So late as 1840, there were but sixteen convents, and three monasteries, in England and Wales. Now there are above seventy convents, and twenty monasteries. So that Religious Houses in England in sixteen years have increased at the rate of 450 per cent.

If the progress, then, of the last few years has been so satisfactory, have we not cause to look with joyful hope for the future and with confidence exclaim,

"Magna est veritas, et prævalebit."

I have publicly to express my obligations to several dignitaries of the Church for information readily afforded me in compiling the following pages.* I have been also indebted to the columns of our Catholic newspapers and periodicals for some particulars of several of the Missions. I have acceded to the request that the Catholic Hand-book shall appear annually. In the next publication I propose to give the same number of Engravings of our Churches, etc., as is contained in the present volume, but, of course, containing different views. I shall also add the particulars of new missions,

* I may venture specially to mention the names of three of our learned priests, the Very Rev. Canon Tierney, F.R.S., &c. ; the Rev. J. O'Toole, D.D. ; and the Rev. Joseph Sidden.—for whom in return for their kindness, I humbly solicit the prayers of the readers of this publication.

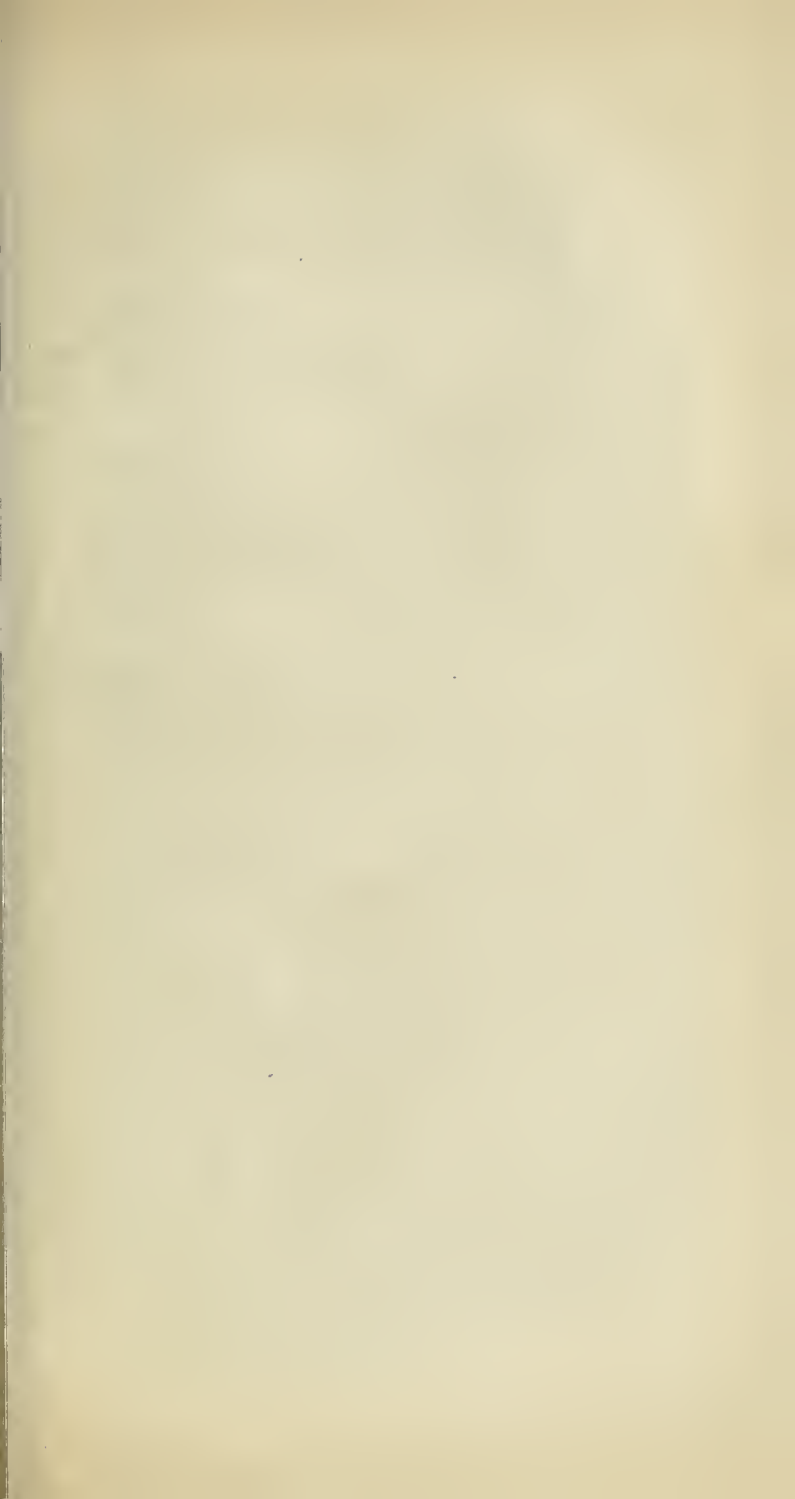
etc., established during the year, a full description of all new churches, and embracing other more distant missions. To these will be added a list of the clergy, a calendar, &c., &c. Of those missions and churches which are now only somewhat briefly described, I shall endeavour to obtain such additional information as I have been unable to procure in time for the present edition.

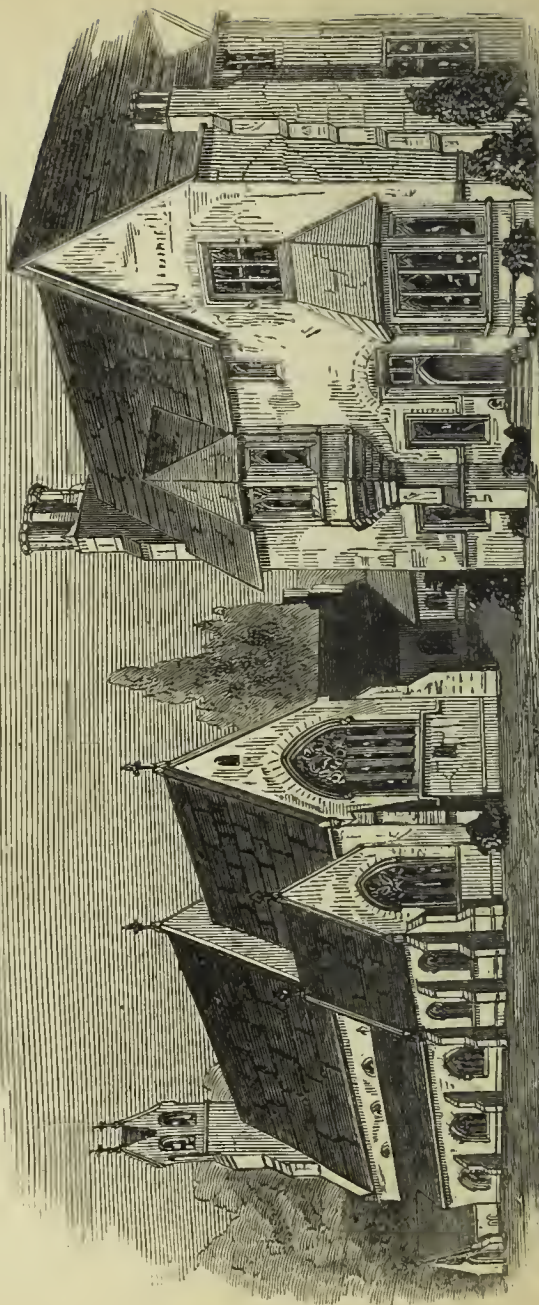
I am aware that there must be in a work of this nature many defects, and some errors. For these I ask the indulgence of my readers, and solicit their kindness in forwarding me corrections, and such additional information, as they may possess, so that the next edition may be rendered more perfect than the present one.

N. W. HODGES.

London,

May 1, 1857.





THE CATHOLIC HANDBOOK.

ABINGDON. (S.)

THE establishment of this mission is due to the pious zeal and generous munificence of G. Bowyer, Esq., M.P., D.C.L. May God remember him whom His grace has inspired with such zeal for His glory. The mission was first opened on the 6th of March, 1856, on which occasion, the Bishop of the diocese celebrated Mass in the Library of the presbytery, which, until the completion of the church, is used as a temporary chapel. Most of the vestments are offerings, some from a distinguished lady convert, and the albs and altar cloths, used on great festivals, are trimmed with the richest old lace brought from Italy, by the founder. The church comprises nave, two aisles, chancel, chapels, and sacristies, with south porch, and western bell gable. The presbytery (which has a cloistered communication with the church,) contains a spacious dining room, library, and reception parlour on the ground floor, besides the kitchen and ordinary offices. On the first floor there is a sitting room reserved for the use of the Bishop on his visits, and five bed rooms. The church as well as presbytery is erected in the decorated style of gothic architecture, being built of Kennington stone, the windows and

doorways having Bath stone dressings. The entire plan is most successful as well as regards external appearances as convenience, and reflects the greatest credit upon Mr. Wardell, the Architect. Abingdon though not much known in modern times, was a place of considerable distinction in ecclesiastical history, previous to the so-called reformation. It was the seat of a mitred abbey, (whence its name, *Abbatiae Oppidum*) of great antiquity. Interesting remains of this Abbey may be still seen within the premises known as Spenlove's brewery. It was besides, the birth-place of St. Edmund, Archbishop of Canterbury. Abingdon is six miles from Oxford, and within two hours of London, by rail. There are two fine churches in the town which were erected in catholic times, and dedicated to St. Helen and St. Nicholas, but which are now perverted to protestant uses. The generous founder of this new catholic mission has presented the church with a costly and richly designed service of antique gold altar-plate, and he (Mr. Bowyer,) is understood to be willing also to grant a site of three acres of freehold land, to any community of nuns who will undertake to build a convent upon it.

ACTON. (W.)

A Benedictine mission formerly existed here, but the chapel was closed in 1853. The mission as at pre-

sent constituted, was opened on the Feast of St. Alphonsus Liguori, in 1848, by the late Father Joseph Butt, Founder and first Rector of the Church of the Holy Trinity, Hammersmith. Father Ignatius preached, and the Bishop of Troy officiated. The new mission embraces Turnham Green, Chiswick, Old Brentford, Acton, Ealing and Hanwell. The first pastor was the Rev. H. Green, who was succeeded by the Rev. J. Clark, who retired in 1852, on account of advanced age and ill health. On the 24th October, 1852, the present incumbent the Rev. J. Bonus, B.D., was appointed to the charge of the mission. The number of catholics exceeds 2000, most of whom are poor market garden labourers. Ground has been purchased and plans prepared for the erection of a new and spacious church, schools, presbytery, &c. At present the temporary chapels are at Turnham Green, Brentford and Hanwell, which will be found described in their proper places.

ARUNDEL. (S.)

THE origin of this Mission may certainly be dated as far back as the time of the "reformation." When the change in religion deprived the catholics of their ancient churches, the owners of the castle contented themselves with seeking the comforts of religion in the domestic chapel of St. George, which had been found-

ed within the precincts of the building, as early as the beginning of the 13th century. Here they assembled their family and their dependants, here the catholics of the neighbourhood still found an asylum for their faith, and here in the face of danger, and the darkest hours of perscution, the Sacred Victim was constantly offered. This chapel of St. George continued to be the chapel of the congregation, as well as the family until the latter end of the last century. At that time, however, Charles Duke of Norfolk was about to alter and enlarge the castle, and with a view to the completion of his design, resolved to remove the chapel to another site. The spot selected for this purpose was without the castle, on a part of the ruins of the old college of the Blessed Trinity,* which having been founded and endowed by Richard, Earl of Arundel, in 1380, had been dismantled at the time of the suppression of colleges and chantries, and had since been suffered to fall into decay. In one part, however (the south side of the quadrangle,) the external walls still remained tolerably sound. These, therefore, were now repaired: the interior space was fitted up as a chapel and residence for the chaplain; and from that time to the present it has been dedicated to the services of religion. The first chaplain, whose name is recorded, was the Rev. Charles Cordall, who came to Arundel from Douay, in June 1748, and resided in the castle until April or May, 1755. The next in succession is

* A full and interesting account of this College will be found in Canon Tierney's well known History of Arundel. vol. ii. p. 575-641.

unknown, but the third was the Rev. Joseph Addis, who became chaplain in 1722, and held the appointment until some time in the year 1780. He was followed by a Mr. Fiswick, and he again by the Rev. Phillip Wyndham, who arrived at Arundel in the summer of 1785, and continued to serve the mission from that time till his retirement at Christmas, 1823. Since that period the incumbent has been the Rev. M. A. Tierney, F.R.S., F.S.A., &c., &c.

BALDWIN'S GARDENS. (W.)

ST. BRIDGETS.—This very populous and densely crowded locality, has a catholic population of several thousand souls. They are chiefly of the poorest classes, Irish and Italians. The mission was first established by Father Kyne, in 1851, the first priest attached to it being the Rev. D. Toomey. The building used as a chapel is a plain brick structure, converted from trade purposes. It has no architectural pretensions, although the interior is more decent in appearance than might be expected from the extreme poverty of the district. This is one of the poorest missions in London. The good effected by the ministrations of the clergy here is incalculable, and the sympathy of wealthy catholics might be appropriately extended to this district.

BARNET. (W.)

THIS mission was opened with the approbation of the Cardinal Archbishop, (then the Vicar Apostolic,) in April, 1849, by the Rev. Dr. Faa di Bruno, of Alexandria, Piedmont. At that time a good number of Catholics were congregated in the neighbourhood of Barnet, owing to the works then going on at the Great Northern Railway, and at the Colney Hatch Lunatic Asylum. Mass was first said in a house taken for the purpose in High Street, opposite the Salisbury Arms, and service continued to be performed there for about three years. During that time a small sum having been raised by subscription, the purchase of a piece of ground 150 feet by 100 in Union Street was effected, the trustees being his Eminence Cardinal Wiseman, Rev. Dr. Faa di Bruno, Rev. John Kyne, and Rev. James Bamber. Shortly after the purchase of the ground Mother Olive, Superioress of the Ursuline Nuns, at Settard, Lernbourg, wrote to say that they would gladly contribute towards the erection of the Church, if a piece of the ground was allotted to them for building a convent. To this proposal the Cardinal gave his consent, and Dr. Faa di Bruno allotted the largest portion of the ground for the convent.

The laying of the foundations of the church took place in 1853, under the direction of Francis Gualand, an Italian architect from Bologna, and as the means would not allow the immediate erection of the church, which was designed on rather an extensive scale, the

intended poor school for females, (which, according to agreement, was to be erected at the expense of the nuns and conducted by them *gratis*,) was completed and fitted up as a temporary chapel. The means for the erection of the church and house, have been entirely collected through the exertions of Dr. Faa di Bruno, almost exclusively abroad in Belgium, Holland, Prussia, &c., but the amount being limited has only sufficed to lay the foundation of the church, and advance the erection of the priest's house, which through additional assistance from the private income of Dr. Faa, is now in course of completion. The Ursuline Nuns gave £300 towards commencing a large convent, but meanwhile having made other arrangements, they would be glad to find some other community to take their place here. As Dr. Faa was obliged to attend to the Italians at the Sardinian chapel in London, and give his attention to the erection of an Italian church in the metropolis, he could not devote the necessary time to obtain money for the new church, but kept the mission constantly supplied. For two years it was served by the Passionist Fathers from the Hyde, but in 1855 the Rev. Dr. Faa resumed his personal care of the mission, and charitably undertook to say mass there every Sunday, although he had also to say mass at 7 o'clock at the Sardinian chapel, and hear the confessions of the Italians till half-past 9 o'clock, and return to preach in Italian at 4 o'clock in the afternoon.

Of the usual attendants at the chapel, besides the

few who reside in the town of Barnet, some come from the more distant towns and villages of Hatfield, Enfield, St. Albans, Watford, Whetstone, Finchley, &c. The immense lunatic asylum at Colney Hatch, is never without some catholic inmates, and this of course affords occasional extra duties to the missionary priest at Barnet. The militia being established here occasioned an increase in the number of catholics, and during harvest time the number is increased still greater. In such cases the temporary chapel is of course too small and in order to find room, a tent is erected on the premises large enough to accommodate three hundred people.

There are at Barnet two very interesting ancient churches, (in protestant hands,) one, probably built by the Benedictines of St. Albans, as an inscription speaks of a prior of St. Albans being buried there. The words "Pray for the soul," were however struck out during some recent repairs. The other is called Hadley church, rebuilt about 400 years ago by order of the government, for the sake of having masses and prayers said for the repose of the souls of the soldiers who died in the battle of Barnet, in April 1471, in which king Edward IV gained the victory, and the earl of Warwick was slain.

In the second year of the new mission of Barnet the people got so alarmed at the progress of catholicity that they thought it expedient to get the notorious no-popery orator Dr. Cumming, from Crown court,

to give two lectures, contrasting the "Errors of Popery with the Truths of the Bible." The effect, however, of these lectures was counteracted by the answers given to Dr. Cumming, on that public occasion, by Dr. Faa, and also by the distribution of a pamphlet setting forth the errors of Protestantism as compared with the Truths of the Bible. A sample of protestant fair play occurred in consequence. The protestants, feeling annoyed at seeing their plan baffled, took advantage of Dr. Faa's temporary absence in France, to procure the delivery of two other lectures from Dr. Cumming, and intimating beforehand that no catholic priest would be allowed to speak. Not only so, but they also took the precaution of preventing Dr. Faa obtaining the use of the Hall, when he applied to take it for the purpose of delivering a lecture in reply to the protestant champion. These proceedings have, however, rather promoted than retarded the spread of the true religion, and several conversions have taken place here.

An efficient school is now kept at Barnet for the education of the few catholic children, and every hope is entertained that in time this mission will be a flourishing one. The beauty of the country, the exquisite salubrity of the air, the convenient distance from London, the accommodation of the railway and omnibus, are sure to induce many Catholics to reside in this part of the country, as soon as the new church is completed.

Mass on Sundays, and Festivals at half past 11. Evening service at 7 o'clock, except during Lent. Mass on Mondays at 9 o'clock.

BAYSWATER. (W.)

ST. HELEN'S.—The new church of St. Helen is of gothic design, and presents many features of interest. The schools adjoin, and since the establishment of this mission by Dr. Magee, a few years ago, have served the purpose of a temporary chapel. They are also gothic, and harmonize with the church, having a neat bell turret. The church is expected to be completed in the course of a few months. Adjoining it is in course of erection a very large presbytery, consisting of a refectory, 41 by 22 feet. common room same size, a cloister, four receiving rooms, sixteen bed rooms, and a very large library at the top of the house. The foundation stone of the new church was laid by his Eminence the Cardinal Archbishop of Westminster, on the 2nd December, 1851.

BERMONDSEY. (S.)

THE church of the Most Holy Trinity, Bermondsey, is a spacious gothic edifice, erected from the designs of Mr. A. W. Pugin. The first stone was laid on the 3rd of August, 1834, by the Right Rev. Dr. Bramston, the then Vicar Apostolic of the London district. The church was formally opened by the same prelate on

the 16th June, 1835. The plot of ground upon which the Church was erected was purchased at the expense of a benevolent lady, the Baroness Montesquieu, who also bought and furnished a well built adjoining house. A very humble Chapel had previously existed for a few years in East lane, which was of course superseded by the present building. The convent of the Sisters of Mercy adjoins the Church. It is also in the gothic style of architecture, and is in keeping with the Church. Lady Barbara Eyre contributed no less than £1,000, towards its erection. In addition to a large school conducted by the Religious of Our Lady of Mercy, there are four other numerous attended schools. The Catholic population attached to the Church of the Holy Trinity is estimated at upwards of nine thousand.

BRENTFORD. (W.)

ST. JOHN'S CHAPEL.—This chapel (formerly a dissenting meeting-house,) has been secured by the exertions of the Rev. J. Bonus, B.D. It is a plain building devoid of architectural pretensions, conveniently situated in the Market-place, and it is hoped that before long this new mission will have important results. It is under the pastoral charge of Mr. Bonus, assisted by the Rev. C. Tunstall.

BRENTWOOD. (W.)

ST. HELENS.—This is a gothic structure. It was consecrated on the 26th October, 1837, by the Right Rev. Dr. Griffiths, V. A., of the London district. It is situated close to the town of Brentwood, on the right hand side of the road leading to Thorndon Hall. The length of the Church is 64 feet, the width 28 feet, and the height 50 feet. It will accommodate about 400 persons. The site for the church was granted by Lord Petre, who also contributed munificently towards its erection. Adjoining the chapel is the residence of the officiating priest. In 1841, the ground adjoining was solemnly blessed by Bishop Griffiths as a place of sepulture.

THORNDON HALL.—There is a domestic chapel, open for the use of the parishioners, and a chaplain, at Thorndon Hall, the seat of Lord Petre. It is also gratifying to be able to state that the beautiful devotions of the "Stations of the Cross," can be performed in his Lordship's park, where are erected full sized representations of the events of that sorrowful journey undertaken by our blessed Lord. In the park is also a chantry chapel, or Mausoleum. This has been recently erected by the present Lord Petre, from designs by Mr. Wardell. The basement forms a spacious crypt, or vault, for the interment of members of the family, and the chapel above is carried out in the best and most appropriate manner, every decoration and inscription having reference to the purpose of the place, and no thought or expense has been spared in its erection.

BRIGHTON. (S.)

ST. JOHN'S CHURCH.—This Church dedicated to St. John the Baptist, was erected in 1835, and consecrated in the same year, by the Right Rev. Dr. Bramston, Vicar Apostolic of the London District. It is situate in Upper St. James Street, at the eastern extremity of the town. Though externally it has by no means an imposing appearance, the interior presents a very fair specimen of Italian architecture, but accommodates only about three hundred persons. The altar piece particularly commands attention. It is a sculpture, (by Carew,) representing our Lord's baptism, by St. John, and was a present from the late Earl of Egremont. There was no resident priest in Brighton, till about the commencement of the present century. For some years previously, the few Catholics of the place were occasionally visited by the Chaplain of a Catholic family, at West Grinstead, about fifteen miles distant. The Rev. W. Barnes was the first Priest. He was succeeded in 1804, by the Abbé J. Mouchel, a French emigrant Priest, who officiated in a very humble room, in Middle Street, afterwards in premises, in Margaret Street, and subsequently in a house, in High Street. This latter building continued to be used till the present church was erected, as already stated, in 1835. St. John's was one of the first churches consecrated in this country, after a lapse of nearly three hundred years, pecuniary liabilities in too many cases, preventing the act of consecration being performed upon the erection

of modern churches. The present building was erected in a great measure, through the self-denial and unwearied exertions of the Rev. Edward Cullen, who became the resident Priest in 1818, having succeeded Dr. Bew, who had officiated since 1811, when the retirement of the Abbé Mouchel, before alluded to, took place. The Rev. Mr. Cullen died in 1850, having passed thirty-two years of an honourable and virtuous life, as the zealous Catholic Pastor of this town. He was succeeded by the present excellent staff of Clergy, Canon Reardon and Messrs. Rymer and Simpson. The site of the present buildings—Chapel, School, and Presbytery, was given by a liberal Protestant nobleman, the Marquis of Bristol, who also contributed largely to the fund, for the erection of the Presbytery. The Schools were built in 1854. To a pious member of the congregation, Mr. Isaac Cooper, now deceased, is in a great measure due the praise in this respect, conjointly with the Clergy. There is a Convent of Sisters of Mercy—an offshoot from the Bermondsey convent—and by the Sisters are the girls taught. The boys are taught by a certificated master. Up to 1812 the baptisms (from the commencement of the mission,) averaged eight a year, they amount now to one hundred annually. The congregation is estimated at between a thousand and fifteen hundred. We must not forget to state that the wife of King George IV., better known to the world as Mrs. Fitzherbert, lies buried in the vaults underneath this chapel. She resided for many years

at Brighton, and was a pious and charitable member of the congregation. After her death which took place in Brighton in 1837, a monument was erected in St. John's church to her memory.

BROMPTON. (W.)

THE Church of the Immaculate Heart of Mary, is a parish Church served by the Fathers of the Oratory of St. Philip, whose college and residence it adjoins. It is at present a temporary structure intended before long to give place to a more noble building. It is built of brick, the dimensions being 181 feet in length, and 40 feet in width, the height to the ridge of the roof being 27 feet. It is by no means in its external appearance an ornament to the adjoining college and neighbourhood, but the interior has a more cheerful aspect, and reminds us of some of the Roman Churches. It has several chapels, that dedicated to the great St. Philip Neri, contains several valuable paintings, one of which, representing the raising of a noble Roman youth from the dead, by the blessed Saint, is much admired. It is in a gorgeous frame, the offering of a devout lady. In the chapel of St. Mary Magdalene repose the relics of St. Eutropius, Martyr, where they were solemnly deposited by the Cardinal Archbishop on the festival of St. Peter and St. Paul, in 1856.

The present temporary church was first solemnly

*dedicated to the Sacred Heart
of the B.V. Mary.*

opened on March 22nd 1854, when, probably, for the first time, the Adorable Sacrifice was offered in Brompton. The Church was constituted a parish Church in July, 1856, the district assigned to it being partly taken from Chelsea and partly from Kensington. The Church is opened daily for the devotions of the faithful from 6.30 A.M., till 10 P.M., without interruption. Masses are said every half hour from 6.30, till 10 A.M., both on Sundays and week days. High Mass is sung on Sundays, and on all the greater festivals of the Church, at 11 A.M., followed by a sermon. On Sundays at 3.30, the services consist of Vespers, Sermon, and Benediction, and at 7 there are also devotions, with sermon and Benediction. On the evenings of the week there are also devotions at 8, and on the evenings of Thursday and on Festivals Benediction is given. A sermon or lecture is delivered every evening after the devotions in St. Wilfrid's Hall.

THE COLLEGE.—The following account of the dimensions of this handsome building, will give some idea of its extent, &c. The Oratory, 72 feet long, and 30 feet wide, and 29 feet high. The library 72 feet long, 30 feet wide, and 23 feet high. The Refectory, 50 feet long, 30 feet wide, and 28 feet high. The Corridors are 169 feet long, 9 feet wide, and 14 feet high.

BUCKLAND. (S.)

THIS church is dedicated to ST. GEORGE, The first stone was laid on the 26th October, 1846, by the Rev. Dr. Rock, as a *delegatus* from the Right Rev. the Bishop of Olena, V. A. of the London District. It was built under the direction of Mr. C. Hansom, architect, by the pious munificence of Sir Robert Throckmorton, Bart., by whom the mission and school is supported. It was opened for divine service on Low Sunday, A.D. 1848. According to the last registration the congregation numbered about two hundred. Mass is offered daily at 9 o'clock, (in summer at 8,) and on Sundays, with a discourse, at half-past 10. In the afternoon is Vespers, Instruction and Benediction. There is a mixed school attached to this mission, attended by about fifty children.

BUNHILL ROW. (W.)

THE Catholic population of this district (as proved by a census taken in the summer of 1856,) is between 4,000 and 5,000. The church is a plain brick structure with stone dressings; and is situate in Lamb's Buildings, a densely populated locality between Bunhill Row and Chiswell Street. It is semi-Gothic having a well-proportioned high-pitched, open roof, supported upon stone brackets. There are no aisles nor galleries. The seats, which are all open, are stained to imitate carved oak, and afford accommodation for about 400 persons;

but the Church will hold altogether about 1,000 people. The gas fittings are of Gothic design and extremely neat. At the western end of the Church is a raised enclosure for the choir. The sacristy is on the south-east side of the Church, having an entrance immediately into the sanctuary. At the eastern end of the Church is a semicircular recess in which the altar is placed. This apse is more richly decorated than the rest of the building, the walls being diapered, and in addition to two painted side windows, there is also over the altar a small circular painted window containing a representation of the patron saint, St. Joseph, with the lily of purity in his right hand, his head encircled in glory. There are two sets of well arranged confessionals. The church is 75 feet long, 36 feet wide, and 40 feet high. Underneath are two large and lofty school-rooms. The church is approached by a flight of steps to a porch and there are two entrances from different streets, and separate entrances to the schools. The church was solemnly opened on the 1st day of December, 1856, by His Eminence the Cardinal Archbishop of Westminster in the presence of the Bishops of Southwark and Troy and a number of distinguished ecclesiastics and laymen who attended to pay a tribute of respect to the Pastor the Rev. D. Toomey ; by whose untiring exertions this much needed church for a poor congregation was mainly erected. The cost, including the gas fittings etc., amounted to about £2,600. Mr. Kelly, of Thavies Inn, was the architect. The church was

built on land previously belonging to the Associated Catholic Charities. A mission had been carried on for a few years, in a dwelling house in the neighbourhood, and for a short time in a temporary chapel hired for the occasion. The prospects of the Church in this locality, are bright and cheering, now that the poor have a temple commodious and spacious, as well as substantial, if not ornamental.

BURTON PARK. (S.)

THIS mission has been combined from an early period with the chaplaincy of the family residing here. The chapel which was in the interior of the mansion, was thrown open to the neighbouring catholics, and the chaplain of the family was also, as he still is, the pastor of the congregation.

In 1826, the original chapel, together with the greater part of the mansion, was destroyed by fire; but, when the house was rebuilt, a new chapel was erected in immediate communication with it; and there the services of religion have since continued to be performed.

CANTERBURY. (S.)

ST. THOMAS THE MARTYR, No. 60, Burgate street. This temporary chapel, within the city of twenty-seven canonized saints, was opened at Whitsuntide, 1856,

by the Rev. J. Sidden. Of the building all that can be said at present is, that it is neat and convenient but we sincerely hope that it will shortly give place to a church more worthy of St. Thomas's glorious place of martyrdom. It is situate immediately contiguous to the venerable church of St. Mary Magdalene, which tradition states to have been consecrated by St. Arselm, the eastern end forms one side of the chapel entrance. It is close to the precincts of the cathedral consecrated by the blood of the great martyr of the 12th century. The faithful cannot forget that the holy lives and deaths of no less than twenty-seven canonized saints have added lustre to Canterbury, so that a Catholic mission established here ought to possess great attractions, and be the object of our sympathies, prayers, and hopes. It is gratifying and remarkable to know that the tabernacle, chalice, paten, &c., were gifts from protestants. The rich green vestments used here were an offering made to St. Thomas by a Catholic lady of rank, through Mr. W. H. Chambers, to whose pious care and industrious generosity, so much is due both as regards the chapel and school. The curiously incised platform on which the priest stands at Mass is visibly depressed by the tread of English Confessors, perhaps martyrs too, who standing on it more than two hundred years ago, offered to God the One Perpetual Sacrifice at the risk of their lives. It was given by the venerable Mrs. Woodroffe, the last of the Hawkins's of Nash Court.

CALEHILL. (S.)

THE chapel here is a private one in Calehill House, the residence of Major Darell. The congregation is composed principally of the household and dependants of the Darell family, numbering about fifty.

A neat presbytery was built a few years ago by the late Phillip Darell, brother of the present proprietor.

It was once in contemplation to erect a new church adjoining the presbytery, but this project was abandoned at least for the present. The town of Ashford, distant five miles, would be a desirable field for a new mission.

CHATHAM. (S.)

BROMPTON.—This mission dates back about sixty years, and was founded by an Irish priest, Father Plunkett, in the days of Bishop Douglass. The chapel was on a different site from the present, and is spoken of as having been a very fair, creditable building for Catholics of that day. It was subsequently pulled down to make room for an artillery barracks, which was erected somewhat more than fifty years ago upon the site. The government gave a sum of money in compensation, with which the present premises were purchased. Father Plunkett was succeeded by a French emigrant priest, Father Salmon, who was certainly here, as the registers testify, as early as the

year 1802. He used to celebrate mass for some time in his private house, but after the two houses, now belonging to the mission, were purchased, a small chapel was erected in the back ground, the same with the exception of a few additions, to which our poverty at present confines us. It is a small wooden building raised upon low walls of brick, with a gallery together capable of holding about one hundred and eighty persons. It has since been enlarged by throwing in the rest of the garden, and now accommodates about three hundred and fifty, but all symmetry has been lost, as the additional building rises only to half the height of the original part, and a low ceiling runs immediately over the heads of the people in this latter part. The external effect of the building, only that which is hid from public view by the houses in front, is somewhat hideous certainly, and the low ceiling makes it insufferably close inside, with the densely thronged congregation. The High altar and the side altar of the Blessed Virgin, have been made as ornamental as the means of the place would allow. It is to be hoped that before long a new site will be obtained from the government, for the erection of a fair and goodly church, but all applications to that effect have as yet been unsuccessful. The needs of the place are very great there being generally as many as one thousand five hundred Irish soldiers stationed here, and a large civilian population of more than three thousand Catholics.

CHEAPSIDE. (W.)

THE GERMAN CHAPEL OF ST. BONIFACE.

THIS chapel is situated in a street called Great St. Thomas the Apostle, leading out of Bow lane, Cheapside, in the city of London. It was formerly a dissenting meeting house, and at one time was favoured with the patronage and frequent presence of Lord George Gordon, of "no-popery" rioting notoriety. In 1809, the premises being unoccupied, the lease was purchased, and from that time this chapel has been frequented by a considerable congregation, many of whom were natives of Germany settled in London, for whose spiritual consolation a German priest has generally been attached to the chapel. There is a memorial in this chapel to Father Müth, who long laboured here, upon the tablet being sculptured emblems of the Christian priesthood,—sacrifice, endurance and triumph. In 1856 various improvements were made in this church. The exterior was repaired and the cross erected over the entrance. The interior was appropriately decorated and a beautiful altar of Our Lady erected. The statue of the B. V. M. is of stone, finely carved and beautifully coloured. It is placed on a pedestal, in a recess, which is hung with drapery, having monograms in gold-colour. The ceiling is of a light blue with stars. In front is an open carved screen. This is one of the most ancient of the metropolitan catholic places of worship. It is situated conveniently

for those catholics who are engaged in business in the city. We ought not to omit recording the fact that the present pious Emperor of Austria, Francis Joseph, has lately added another claim to the gratitude of the German catholics, by nearly doubling the annual allowance granted by the Austrian government toward the support of this chapel.

CHELMSFORD. (W.)

CHURCH OF THE IMMACULATE CONCEPTION.

THIS church was the first in England dedicated under that invocation. It was solemnly opened by Cardinal (then Bishop) Wiseman, on the 21st of October, 1847. Before that time Mass was said in the present school rooms (then in one), which were raised in six weeks of the autumn of the year 1845. The mission was commenced in June of that year, since which time the three schools and the church have been built, as well as a large and convenient house adjoining procured for the priest's residence. The congregation is about four hundred in number, and in the Charity school, Infant and Middle schools; about one hundred children (though not all of catholic parents) are educated. The church is of flint and Bath stone, without pews or fixed seats, and accommodates about one thousand people. It contains three altars, a baptistry, a confessional, and eleven stained-glass windows. The organ, which has a diapered front, is a very fine instru-

ment, contains sixteen stops, two rows of keys, and separate pedal organ. The total cost of the church was about £2,500. Mr. J. J. Scoles was the architect. The church is situate in the newest and best part of Chelmsford, or rather of its suburbs, Moulsham, twenty-nine miles from London. Nine trains from London stop at Chelmsford daily, two express trains performing the journey in less than an hour, so that this beautiful church can readily be seen by the London tourist. Chelmsford is remarkable in statistics for being one of the healthiest places in England; its appearance is daily improving, and some of its public and private buildings very striking for proportion and beauty. The population of the town is about nine thousand.

CHELSEA. (W.)

ST. MARY'S, Chelsea, was founded by the Rev. Abbè Voyaux de Franous, D.D.,* who spent thirty years of his life in the sacred duties of the ministry in

* The Abbe was a professor of the Sorbonne, Hon. Canon of the Royal Chapel of St. Denis, and President of the College des Trenequinne. He narrowly escaped with his life during a revolutionary attack upon his College, but most of his students were then massacred. He was subsequently solicited by two kings of France to return to his native land, where the highest ecclesiastical distinctions awaited him, but his reply was that he could not abandon his beloved flock at Chelsea. He died in November 1840, aged 81. Amongst other ecclesiastics of note who have been at various times attached to this church may be mentioned the late Cardinal Weld, the Right Rev. Bishop Morris, the late Very Rev. Dr. Cox, (V. G., Southwark), Very Rev. Monsignor V. Eyre, &c., &c.

Chelsea. His first chapel was a poor room over a shop in a back street, but his anxiety to found a temple more worthy of God's Holy Religion, enabled him to obtain assistance to erect the present building, which is situate on the north side of Cadogan terrace, Sloane Square. It is worthy of note that in erecting this church the Abbè had particularly in view the want of the catholic veterans in the Royal Hospital of Chelsea, where he laboured almost incessantly among the hundreds of wounded and infirm soldiers, who at that time were sent from our armies on the continent to the Royal Hospital; and it should not be forgotten that the Duke of York as commander in chief, on the opening of the church, granted to the catholic soldiers a permission to attend the public exercise of their religion, a privilege previously denied them since the so-called reformation. The first stone was laid in 1811, by the Right Rev. Dr. Poynter (V. A. L. D.), on the festival of the Assumption of Our Blessed Lady, and it was opened on the festival of Saints Peter and Paul, in the following year. The entire cost was about £6,000, of which one-half at least was contributed by the pious founder of the mission. The then royal family of France, and particularly the Duchess of Angoulême, also subscribed considerable sums. The example was followed by several French diplomatists and foreigners of distinction, and not only did the catholic English nobility afford assistance, but it is gratifying to know, that the late lamented Sir R. Peel (then Irish Secretary,) con-

tributed no less a sum than £300. Externally the church may be considered plain. The dimensions of the interior are ninety by thirty feet, and forty feet in height. In 1856 the interior of the church underwent considerable improvement, the decorations having been executed by Messrs. Barff and Co., of London and Liverpool. These consist of three altar-pieces, executed in real fresco by a Munich artist in their employment. The decorative work in the Italian style is partly in fresco, partly in encaustic, the ornamental work in the ceiling panels containing emblems of the Blessed Virgin. On the pilasters are painted the heads of the apostles. The general effect of the whole is light and cheerful, being rich without any approach to the gaudy—artistic effect has been studied with success, and the work in all its details well executed. The principal altar-piece represents the assumption of the Blessed Virgin; those over the side altars are our Blessed Lord bearing in his hand the chalice and sacred Host; and on the opposite side, St. Joseph with the infant Jesus. Panels in imitation of bas-reliefs have been introduced with effect. The subjects are, over St. Joseph's altar, the flight into Egypt—over the altar of the Blessed Sacrament, the Last Supper; and that at the side of the sanctuary is the Annunciation. The Rev. R. G. Macnullen, B. D., is the present incumbent of this church.

CHICHESTER. (S.)

ST. RICHARD.—This church was built in 1854, and opened in 1855. It is, with the presbytery adjoining, in the simplest style of early English architecture, and is built of Purbeck stone. It comprises a nave, chancel, and sacristy, and it has a double bell gable at the west end. The designs are from the pencil of Mr. Wardell, and he has evidently sought to make the new catholic church harmonize with the more ancient and venerable monuments of religion by which it is surrounded, and to impress on it the same stamp and character they all bear.

CHISLEHURST. (S.)

ST. MARY'S.—Chislehurst, which is easily accessible from Greenwich, from which it lies but a few miles, has been described as “a charming rural village situate about midway between the once royal palace at Eltham, and the Episcopal one at Bromley in Kent.” A new church, dedicated to St. Mary, the Blessed Mother of God, was solemnly opened and consecrated in the month of August, 1854, having occupied about nine months only in its erection. The foundation stone was laid by his Lordship the first Bishop of Southwark, on December 8, 1853. From the designs of Mr. Wardell, a fair specimen of a little village church has been produced, beautifully constructed of the rag-stone

of the county, with Bath stone dressings in the middle pointed style, the windows being all two-lighted with quatre-foiled headings, with the exception of the one over the altar, which is a rose window, filled with a representation of our Divine Redeemer and his Blessed Mother surrounded by angels and lilies. The plan includes nave with north porch, chancel and two sacristies, with a residence for the priest adjoining. The interior is fitted with chairs for three hundred and fifty persons. The stations of the cross are fixed in the nave walls. The confessional is at the south-east angle of the nave, where an angle archway receives the penitent, the priest being seated in a sacristy separated by the wall and perforated with a square lattice. The church is situated at an angle of the road nearly opposite the mansion of the munificent founder of the mission and church, Henry Bowden, Esq.

CLAPHAM. (S.)

CHURCH OF OUR IMMACULATE LADY OF VICTORIES.

THE foundation stone of this beautiful church was laid on the feast of St. Alphonsus, 1849. It was solemnly opened by the Cardinal Archbishop of Westminster, on the 14th of May 1851; and on the festival of St. Edward the confessor, in 1852, the church was

duly consecrated by His Eminence, in the presence of the Right Rev. Dr. Grant, bishop of the diocese, and a number of distinguished ecclesiastics. The church, designed by Mr. Wardell, contains most exquisite sculptures and frescoes, and may be safely pronounced one of the finest specimens of gothic architecture in or near the metropolis. A fresco, above the chancel arch, executed by Mr. Settegast, of Coblenz, representing the Last Judgement, is greatly admired. The church is built of Kentish rag-stone, and consists of a nave, two aisles, chancel chapels of Saint Alphonsus, and of Saint Joseph. Sacristy and oratory for Fathers, and a porch formed of the lower stage of the tower. The chancel chapels, and entrance porch, are all vaulted with stone groining. The altars are most elaborately sculptured, that of St. Alphonsus, has the principal events of the life of that Saint, carved in bas-reliefs, on the reredos; and that of St. Joseph, the espousals of the Blessed Virgin Mary, the nativity of Our Lord, and the death of St Joseph. The church affords accommodation for about six hundred worshippers.

There are no catholic reminiscences of this neighbourhood prior to 1848, in which year a mission was commenced by the Right Rev. Monsignor George Talbot, D.D., then one of the curates at St. George's cathedral. The first mass offered up at Clapham in modern times was at St. Anne's house. In June, 1848, the district was confided to the care of the Redemptorist Fathers, De Held and Petcherine, who took

up their residence at Clapham. After some time, the Fathers succeeded in purchasing a house formerly the residence of Lord Teignmouth, in which a large room remarkable for its having been the spot where the famous Protestant Bible Society was founded) served for three years as a temporary chapel. This house is now occupied by the Fathers, and it immediately adjoins the church. A confraternity of the Holy Family (for men,) is established here. The members meet every Monday evening. There is now a large community of Sisters of *Notre Dame* in Clapham, who have a school for young ladies, numbering between sixty and seventy. The Sisters also have the charge of the poor school for girls. There is also a community of the brothers of Christian Doctrine, (founded by the V. de la Salle), who have a boarding-school in their house, and teach the poor boys. When the mission was first opened by Monsignor Talbot, there were not supposed to be more than fifty or sixty Catholics in the locality. A striking instance of progress is therefore perceived in the circumstance of the last Easter communion (1857), amounting to above seven hundred.

CLAREMONT. (S.)

SINCE the arrival of the ex-Royal family of France in 1848, a domestic chapel has been in use at Claremont, the chaplain attached to which is at present the Rev. Abbè Guelle.

COMMERCIAL ROAD EAST. (W.)

SAINTS MARY AND MICHAEL.—"Old Virginia Street Chapel" is now numbered amongst the things that were, and in place of the plain brick building so intimately connected with the events of the last century, and which has now reverted to the Dock Company, we have a spacious and magnificent church, the admiration of all who have seen it, and a fitting termination to the struggles of this extensive and populous mission. The old chapel in Virginia Street was once an hospital for foreign sailors, who, being Catholics, were permitted, through the interest of the Portuguese Ambassador, to have the consolations of religion, but the ministry of the priest was at first very limited. Indeed, not long ago, aged Catholics in this district, were in the habit of speaking of the bed in the Priest's room, where they heard Mass, such an appendage being considered a necessary protection against the intrusive informer. That this was no idle fear, we may infer from the fact, that the Rev. James Webb was tried as a felon, at the Old Bailey, before Lord C. I. Mansfield, in 1762, for exercising his priestly functions in this chapel. In 1780, the building was attacked by the protestant rioters and entirely destroyed.* It was afterwards rebuilt in the

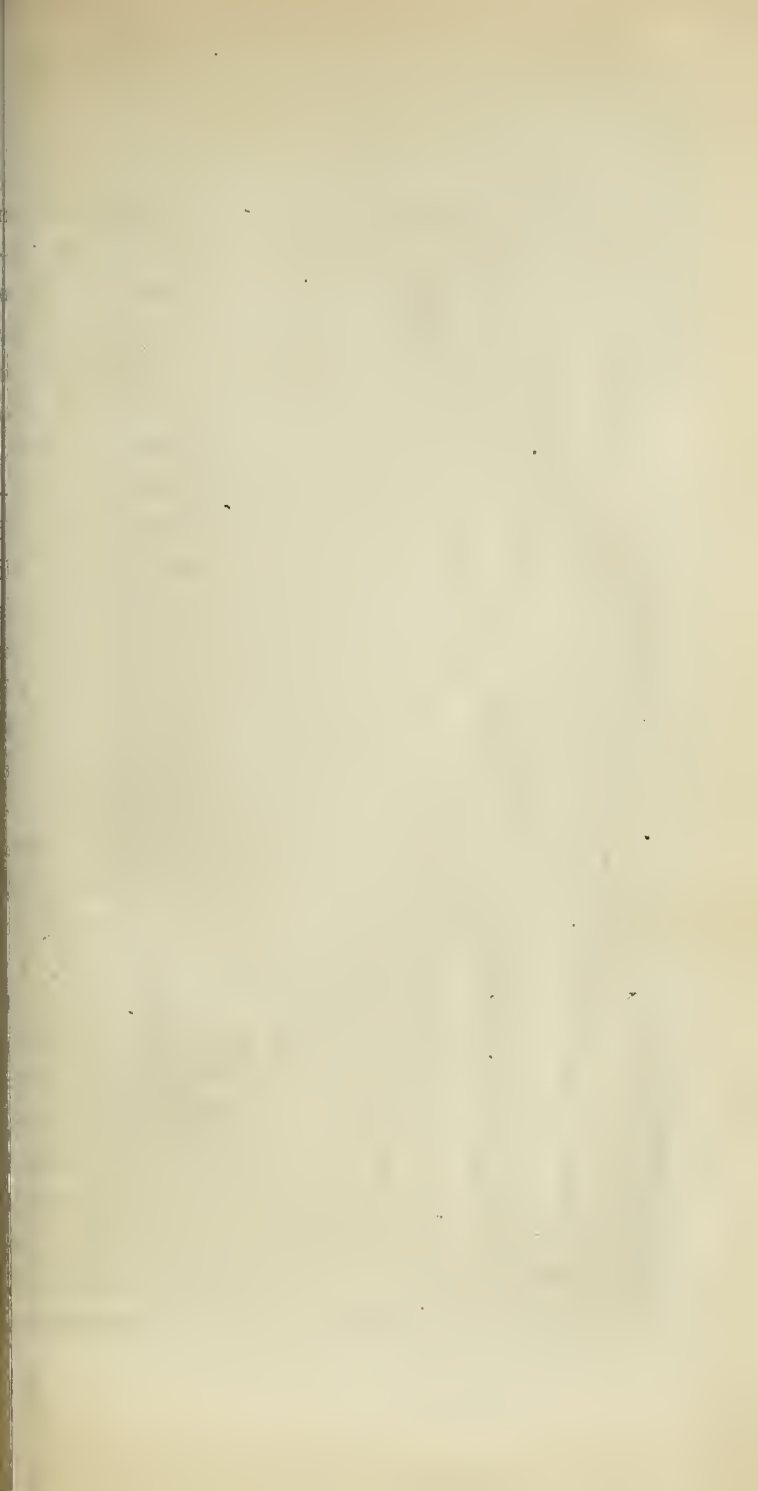
* Some of the circumstances connected with the destruction of the chapel by the mob, in 1780, are worthy of notice. The officiating clergyman received a communication from the Secretary of State, requesting them to use their influence in preventing the Irish, who inhabited the water side, from opposing the rioters, when they should attack the chapel: they also received frequent

plainest style, totally devoid of any ornament. An organ was purchased, galleries erected, and other accommodation provided, chiefly through the pious benevolence of an individual, who expended £1,500 in this meritorious work. For some time this chapel sufficed, but as the congregation increased, the smallness of the chapel was found to be highly inconvenient. Forty years ago, a subscription was commenced for a new church, and under the auspices of the very Rev. Dean Horrabin, arrangements were made for at length, securing for the sixteen thousand Catholics of this district, a church worthy of their exertions, and a glorious example of what might be effected by patience, perseverance, and self-denial. This new church, situated in the very best part of the Commercial Road, and not in a back street, was solemnly opened on the Festival of the Immaculate Conception in 1856, by the Cardinal Archbishop of Westminster, in the presence of the bishops of Nottingham, Northampton, and Troy, the foundation stone having been laid by His Eminence on the 24th of May, 1853. In the meantime, however,

information of the progress of the riot, and notice when it became necessary that they should themselves attend to their own personal safety. They therefore visited the Irish, and by their entreaties prevailed upon every man to keep within his lodgings, and there remain until even the appearance of disturbance should no longer be seen in the neighbourhood. The Rev. M. Doen, in mentioning this circumstance, related that had he judged proper, he could have assembled within the space of one half-hour, three thousand men, from amongst the ballast-getters, coal-heavers, &c., and by their assistance have protected the chapel, but he thought it right rather to yield to the wishes of the government. One of the Clergy who remained upon the spot, until the last extremity, with difficulty escaped from the infuriated mob.

a mission had been inaugurated in Johnson street, in September 1849, on account of the want of accommodation in Virginia street. The divine mysteries were first celebrated under a tent. On Christmas eve 1849, the tent was struck, and the altar transferred to the newly-built schools of St. Patrick and St. Austin in Johnson street, the lower, or boys school room having been hastily fitted up for the occasion. Midnight Mass was here chanted in a corner of the old Stepney parish, where, since the days of the good and benevolent dean Colet, the anniversary of our Divine Saviour's birth had not been commemorated in the ancient catholic fashion. This school room afforded accommodation for about five hundred persons at each Mass. Owing to the opening of the new church, it is now used for the purposes for which it was originally intended. The following description of the new church appeared in the *Weekly Register* of December 13th, having been prepared for that paper by the compiler of the *Catholic Hand-book*.

“The church is in the gothic style of the decorated period, and is built of Kentish rag with Caen-stone dressings. The tower is at present raised to the height of sixty feet, but will (when the funds admit,) be, together with the spire, of the height of two hundred and forty feet. The tower stands at the western end of the building, and opens into the nave by a well proportioned arch, forty-five feet high. In the tower, which thus forms a porch, are two holy-water stoups,





CHURCH OF ST. MARY AND ST. MICHAEL, COMMERCIAL ROAD.

with carved and crocketed canopies of chaste design and execution. There is a very handsome stone font at the west end of the south aisle.

The extreme length of the building is one hundred and eighty-five feet, and breadth seventy-five feet. It is divided into nave and aisles, the latter separated from the nave by an arcade of twenty columns, and the chancel and sanctuary being formed of high flights of steps. There is a novel feature gained by the introduction of two figures on pedestals (composed of four columns), at the entrance of the chancel—one representing Our Lady of the Immaculate Conception, and the other St. Patrick. These are by Mr. Phyffers, and deserve great commendation.

The high altar is of Caen stone, and is fitted with an antependium, with representations in three panels upon a gold ground, of the Annunciation, Crucifixion, and St. Michael slaying the Dragon. The reredos is formed in encaustic tiles, and finished by an elaborately carved and battlemented cornice, containing the inscription, "*Dignus est Domine Deus noster accipere gloriam et honorem et virtutem.*" The throne for the Holy Sacrament is in the centre of this, and has a noble canopy in stone, decorated with kneeling angels holding crowns, the four evangelists, and finished with a statuette of St. Michael the Archangel. Upon the walls of each aisle are a series of carved panels, which in colours upon a gold ground show the stations of the cross, or the events of our Lord's progress to calvary.

The flooring is paved with Staffordshire red and blue tiles, and the interior roof is open timber. A spacious organ chamber opens into the aisles with three arches in which is fixed a new and powerful organ by Bishop, of Lisson grove. There are three chapels, dedicated to St. Patrick, the Blessed Virgin, and the Blessed Sacrament. The two former are, as yet, not fitted with altars, but the latter contains one of Caen stone, the reredos of which is divided into two panels—one representing a sculpture of the miraculous multiplication of bread, and the corresponding one the institution of the Blessed Eucharist. These panels are divided by a large and elaborate tabernacle (by Hardman) of beaten brass. The altar front is formed by three marble columns, having alabaster capital and bases, and which divide the compartments. The panels represent the lifting up of the Serpent in the Wilderness, and the Crucifixion. There is a cornice of angels to the reredos. This chapel opens into the north aisle by an arcade of four arches, which are enclosed by an elaborately wrought iron screen. There is a stained-glass window by Hardman, containing in the centre compartment a full length figure of Our Blessed Lord, and adoring angels in the compartments on either side.

There are four confessionals, the priest's compartments being conveniently arranged with fire places and windows. The interior of the church gives seat accommodation for two thousand five hundred, but with the use of chairs the building would hold one thousand

nore. The church has been erected from the designs of Mr. W. W. Wardell, of Parliament street and of Hampstead, and it is not too much to say that it has elicited the warmest admiration from all who have beheld it. It was designed with a view to meet the objections raised by many against Gothic churches, on the ground of their unfitness for the proper exercise of church functions, and in this instance the attempt appears to have been most successful. The great feature which strikes the spectator on entering the vast edifice is the open, spacious sanctuary, and the great elevation of the altar: every part of the ceremonies can be distinctly witnessed from every portion of the church. There is an absence, too, of heaviness about the building which might be expected from its dimensions; and this may be accounted for by the extreme height of the building, and from the fact of its possessing clerestory windows, which, together with the great eastern and western windows, and indeed all the others, are remarkably well proportioned and of exquisite design. We must not omit to mention that near the entrance of the church is a handsome porter's lodge, and in the rear is now in course of construction, designed by the same architect in style to accord with the whole, a spacious presbytery or residence for five priests.

CRAYFORD. (S.)

ST. MARY OF THE CRAYS.—Until comparatively a very recent period, catholicity was at a very low ebb in this county, the “ garden of England ; and that in which the great apostle of our country landed. For some years previous to the erection of St. Mary’s, the Holy Sacrifice had been offered up, once in the month, in the house of Mr. Augustus Applegath, of Crayford, by the priests attached to the Woolwich mission. In July 1840, the Rev. Augustus Applegath, son of the above-named gentleman, was removed from Brighton, and instituted pastor of the new mission, In June 1842, the present chapel was erected on land adjoining the house, by Mr. Applegath, having received very liberal assistance from the Vicar Apostolic of the diocese, the Right Rev. Bishop Griffiths.

The chapel is seventy four feet long, by twenty wide, and is entered by a neat northern porch. At the west end, there is a walled recess, originally intended for the baptistery, and paved with encaustic tiles, but it as yet remains, we believe, without a permanent font. The sanctuary is separated from the body of the chapel by a transept, which on the south, leads to the two sacristies, and on the north contains the confessional, and stairs leading to the pulpit. Opposite the altar there is a very commodious organ gallery, now containing a very fine toned harmonium.

A presbytery and school house, built of Kentish rag

stone, was erected in 1853 ; and the chapel ground was at the same time enclosed with a handsome fence, partly of stone, and of wood stained and varnished. The ample space around the chapel and presbytery has been very carefully laid out and planted.

The congregation of St. Mary's though not very large, is very scattered, but has been much decreased by the late erection of "Our Blessed Lady's" church at Chislehurst, which now provides for the numerous Catholics of the picturesque villages of The Cray.

In December 1854, the Rev. Augustus Applegath, being removed to Windsor, was succeeded by the present pastor, the Rev. Daniel Donovan. Since that period, the chapel and altar have been repainted, and decorated ; and a side altar erected in the sanctuary, sustaining an image of Our Blessed Lady. Some kind friends of this very poor mission, have, we understand, in part discharged a debt incurred by the erection of the long needed presbytery and school-house. We have only to add that St. Mary's is about two miles distant from both the Erith and Dartford stations of the North Kent Railway (both places being pleasantly alluded to in "Household Words") ; and is about thirteen miles from the metropolis, on the more far-famed and much frequented Dover road.

CROYDON. (S.)

ST. MARY'S.—Mass on Sundays at half-past 8, and at 11, A.M. Vespers, with benediction at 5, P.M. On week days Mass at 8 every day. Resident priest Rev. Alphonse David. Catholic population about six hundred.

The town of Croydon contains many relics of catholic ages. Adjoining the church is the ancient archiepiscopal residence now used as a bleaching-house, and in the church itself are several magnificent marble monuments of the former archbishops of Canterbury, dressed in full pontificals.

DEPTFORD. (S.)

CHURCH OF THE ASSUMPTION.—The first stone of this church was laid on the 22nd of June, 1844. A temporary chapel (the gift of the very Rev. Canon R. North) was provided here in 1843. This temporary building is now used for a school, in which at present about two hundred and sixty children are in regular attendance. Deptford was formerly part of the Greenwich mission, but was erected into a separate mission in 1843 by the late Bishop Griffiths, the Rev. Wm. Marslake being appointed the first pastor. The church is a plain structure with lancet windows and open roof, wanting moreover a chancel to complete the design. The pres-

tery was built in 1855, by the Rev. J. E. North. Deptford was made a missionary rectory in 1856, by the Right Rev. Bishop Grant, when the Rev. J. E. North was appointed rector.

A beautiful statue of Our Blessed Lady was placed in this church, and solemnly blessed by the bishop of the diocese, on the festival of the Immaculate Conception, 1855. His Holiness Pius IX, by an indult dated February 10, 1856, granted a special indulgence applicable to this church.

The congregation numbers about five thousand, the greater portion of whom are labourers. The boundaries of this mission are—on the river from Commercial dock to the river Ravensbourne (otherwise Deptford creek), which separates Deptford mission from Greenwich. South boundary—a line drawn below Rokely manor. The Brighton railway separates Deptford and Peckham missions. The boundary of Kent divides Deptford from Bermondsey mission. Mass, Sundays at 9 and 11. Week days at 9. Vespers, Sundays at 6. Holydays at 7. Rosary, Wednesday and Friday at half-past 7. Confessions, Thursdays and Saturdays from 6 till 10 P.M. Church opens every evening at half-past 7, for private devotions, when no public service.

EASTBOURNE. (S.)

THE mission of Eastbourne was doubtless coeval in its origin with the change of religion. Cowdray house in the parish of Eastbourne was the residence of lord Montague and from an early period in the reign of Elizabeth, became the refuge of many of the clergy from the persecution of the time. Birkhead, the arch-priest constantly resided and ultimately died here. It was here that he wrote the two affecting letters dated from "*my bed*," which canon Tierney has printed in the 5th volume of his Dodd's history, pp. clx clxi ; and here it was that Dr. Smith, the bishop of Chalcedon, often found a home during the troubles and persecutions which assailed him previously to his leaving England in 1629. The chapel, of which the remains may be still distinguished among the ruins served for the joint accommodation of the family and the catholics in the neighbourhood. It was, however destroyed in the fire which consumed the rest of the edifice in September 1793 ; and either then, or perhaps a little earlier, the small tenement in the village at present used as a chapel, was appropriated to the services of religion.

EAST HENDRED. (S.)

THIS small, but venerable old chapel, is at least of the thirteenth century, as documents in the possession of the Eyston family, to whom it belongs, refer to it as far back as that date. The chaplain, before the "Reformation," was styled "*Rector Sti. Amandi et Sti. Joannis Baptistæ*," and had a parsonage house, glebe, and tythe. From the beginning of the reformation, until the year 1687, the chapel was converted into a wood house, for the sake of preserving it from destruction. On the 30th of March, 1687, George Eyston, Esq. began the repairs, and on the 17th of September, of the same year, the whole was finished. The old stone altar having crumbled away, was replaced by another of wood, and on September 24th, 1687, Father Pacificus, *alias* Philip Price, a Franciscan Friar, who, then lived in the family, and was afterwards twice provincial of his order, blessed the altar stone. The following day, seven priests said Mass in it, *viz.*, Mr. Price, Messrs. Prosser and Evans, secular priests, Mr. Francis Hildersby, S.J., Mr. Anthony, *alias* Francis Young, Mr. Weston, and Mr. Hardwick; the three last were Franciscan Friars. Sir Henry More, Bart, of Fawley, and his family, Sir John Courson, Bart, and his first lady, Mr. John Massey, then Dean of Christ Church, Oxford, Mr. Robert Charnock, fellow of Magdalen, Mr. John Augustin, Bernard, Fellow of Brazenose,

and several catholic laymen of distinction, were present. The following year the altar was privileged by Bull. The chapel was open to all. The B. Sacrament was constantly kept in it, with a lamp always burning, and Mass was daily said, until December 11, 1688, when the Prince of Orange, passing with his army, over the Golden mile, a road near Hendred, known by that name till this day, the chapel was entered by some of the soldiers, who broke the lamp, tore down the JESUS MARIA from the altar, drank out of the chalice, and then went their way, carrying along with them the sanctus bell, and an old suit of vestments, with which they dressed up a mawkin, which they burnt upon a bonfire on their arrival in Oxford. From that time Mass ceased till June 24th, 1689, since which time the chapel has been generally used for divine service. Mass on Sundays and Holydays at 10, afternoon service at 3. On weekdays, Mass at half-past 8.

The congregation at present numbers about three-hundred, almost exclusively English, and chiefly agricultural. The Eyston family have preserved their right to the ladye chapel, in the old village church, as the burial place of their family, and keep it railed off from the rest of the building, and locked. Through the late Mrs. Eyston, the sons of Charles Eyston, Esq., J.P., are the direct descendants, and chief representatives of the great and good Sir Thomas More, the Martyr. The drinking cup of Sir Thomas, and the staff of Bishop Fisher (one of the

greatest and wisest prelates of England's church), are amongst the relics still preserved by the Eyston family. It is an old tradition, that Queen Elizabeth answered one of her courtiers, who, with a view probably to the Hendred Estates, wished to attract her unfavourable notice to the family as recusants, "Oh! leave them alone, leave them alone, the Devil will never take the trouble to go to Hendred to fetch them."

Near Hendred was the old MISSION of WHATCOMBE, close to Fawley. The More family, of the latter place, having become extinct—the last two members were monks—the property was sold, and the mission was discontinued. The Hendred priest used to hold stations there, whilst there were any Catholics to be attended to. It would be exceedingly desirable to re-establish this mission— not indeed at Whatcombe, which is only a farm house, but at the old town of Wantage, the birthplace of Alfred the Great. A mission there is much needed. It is one of the strongholds of Puseyism. It was at one time hoped that the late Mr. Bastard, who held a large property in the neighbourhood, would do for Wantage, what Mr. Bowyer has done for Abingdon. A Puseyite convent was built by the present incumbent, but the community was gradually reduced, chiefly by "defections to Rome," until it dwindled to three "sisters," one of whom died, the second became a catholic, and the third ran away. No attempt has since been made to form another community.

In MILTON HOUSE, the seat of John Basil Barrett,

Esq., J.P., there is a handsome domestic chapel, in the windows of which may be seen fragments of very old stained glass, saved from the vandalism of former times. In the family vault of Milton Church, belonging to the Barrett family, repose the remains of the venerable Bishop Challoner. He was the intimate friend of the family, and used occasionally to spend some days at Milton House. Milton is part of the Hendred mission, and is three miles from Abingdon.

FARM STREET. (W.)

THE CHURCH OF THE IMMACULATE CONCEPTION.

THIS church, situated close to Berkeley square, is one of the most highly decorated and complete churches in the metropolis. The style is gothic of the third period. The dimensions are as follows: length of nave one hundred and thirty-six feet, width twenty-eight feet, width across the transept is sixty feet. The height of the chancel internally is fifty-five feet. It is constructed to hold one thousand persons. It is proposed to add at some future time, to the already imposing entrance in Farm street, a tower and spire, one hundred and sixty feet high. The high altar and great east window are considered to be most beautiful specimens of workmanship. They are the joint production of the late Mr Pugin and Messrs. Scholes, (the architect) and Wailes.

In addition to a Madonna and child there is also a beautiful statue of Our Lady of the Immaculate Conception. The latter is appropriately coloured and gilt, and is placed upon a marble shaft and carved stone pedestal against the pillar of the chancel arch, opposite to the pulpit. The height of the image is upwards of five feet. The organ is a large and splendid instrument, built by Hill. The selection of music at this church is of the very best ecclesiastical character. Magnificent compositions are frequently sung, with a finish and execution rarely excelled. The first stone was laid by the late Rev. Randall Lythgoe, S.J., on the feast of St. Ignatius, in 1844, and the church was opened in the year following.

FULHAM. (W.)

ST. THOMAS OF CANTERBURY.—This church is a gothic structure, consisting of nave, chancel, and two aisles, having a tower at the north-west corner, and a sacristy and cloister on the north side, communicating with the rectory. The entrance to the church is by the great western door, and by a porch on the south. The high altar at the east end of the church is of a very appropriate design, with richly-carved reredos, above which is a noble window of remarkably good proportions. The windows are of geometric tracery, and when filled with stained glass, will show to greater advantage. At

the end of the north and south aisles are chapels, one being the chapel of the Blessed Sacrament—the other the chapel of our Lady. Near the chancel arch, on the north side, is a Pulpit of Caen stone, with figures of Saints richly carved and gilt on the front, and having a very light and elegant appearance. The aisles, as well as the nave and chancel have open pitched roofs. The church is lit by night by two coronas suspended from the roof of the nave, and tall plain gas-burners in the aisles. The stalls and seats are of a substantial kind, the latter being low and open, and the former neatly carved and of the best oak. At the north-east corner of the church, is a spacious organ chamber, in which is a very fine organ, of powerful compass. The baptistery is under the tower. The font of stone harmonizes with the general design of the church. The noble tower of stone with its enriched carvings, surmounted by a beautiful spire; the spacious burial ground enclosed by a stone wall, and the commodious schools at the western end; the adjoining stone-built rectory, with its mullioned windows, seem to realize the picture of perfection attained by country parishes in past ages.

The first stone of this church was laid by the late beloved and venerable Bishop Griffiths, Vicar Apostolic of the London district on the 16th of June, 1847. It was solemnly opened on the 30th of May, 1848. The first incumbent was the Rev. T. T. Ferguson, D.D., who remained in charge of this new mission until the

5th of October, 1856, when, being compelled to retire on account of ill health, he was succeeded by the very Rev. John Morris, Canon of Northampton, who had previously held the distinguished post of vice Rector of the English College at Rome. Long may the catholics of Fulham have the benefit of the spiritual supervision of this erudite and exemplary ecclesiastic. Fulham is situated about three miles from Charing Cross. Omnibusses from the City and west-end depart for Fulham every few minutes.

GRAVESEND. (S.)

ST. JOHN THE EVANGELIST.

THIS spacious church is delightfully situated in Milton Road, an elevated part of the town of Gravesend. It was formerly a proprietary chapel belonging to Mr. Blew, a clergyman of the Establishment, from whom it was purchased in July, 1851. The purchase, which included the organ, a very good instrument, and other accessories of divine service, was mainly brought about by a munificent gift of £2,000, from Mr. L. Raphael. The necessary alterations to adapt it for catholic worship having been effected, it was solemnly opened as a catholic church by the Bishop of Southwark on October 30th, 1851, on which occasion His Eminence Cardinal Wiseman, Archbishop of Westminster, preached. The church is a large and handsome gothic erection, built

in 1838. It contains one thousand two hundred sittings, and is one hundred and twelve feet long, by fifty-two feet wide. The sanctuary is in the form of an apse. The bell tower, or rather turret, contains two bells. A small chapel had been previously in existence in Windmill street, which was originally opened by a Polish exiled priest in 1840, in which year there was a resident catholic population of about eighty, now increased to some hundreds. Previous to 1840, there had not been any catholic chapel or church in the town of Gravesend since the miscalled reformation.

GREENWICH. (S.)

CHURCH OF OUR LADYE STAR OF THE SEA.

THIS magnificent church is beautifully situated on Croom's Hill, in the upper part of the town of Greenwich, and on the edge of the park. Seen from the river, or from the adjacent railway, it forms one of the most prominent objects of the landscape, and affords a proof that the ancient taste in the selection of sites, of which old English ecclesiastical edifices furnish such numerous examples, has not deserted all the church builders of modern days. The building consists of a nave with clerestory, two aisles and chancel, with tower and spire. It is constructed of Kentish rag stone, with the mouldings of the windows and door-

ays executed in Caen stone, which is also the prevailing material of the interior. The style of architecture adopted is the second pointed or ornate variety, the tracery of the windows and foliage of the pillars following the best models of this order. It will seat even hundred persons, but is capable of containing nearly double that number. The nave is seventy-five feet long, the width, including the aisles, being forty-five feet; the chancel is thirty-two feet long, and twenty feet wide. The principal doorway (which is surrounded by a figure of the Blessed Virgin, in a niche with canopy) is at the western end under the spire. The nave is divided from the aisles on each side by six arches, supported on hexagon columns of polished Purbeck marble, and from the chancel by a lofty and boldly designed arch under which is placed the rood-screen. The workmanship of the sanctuary is very elaborate, the altar being solid, and the panels of the front carved with groups of the Annunciation, Visitation, and Coronation of the Blessed Virgin. The tabernacle, from Messrs. Hardmans' manufactory, is of the most costly description.

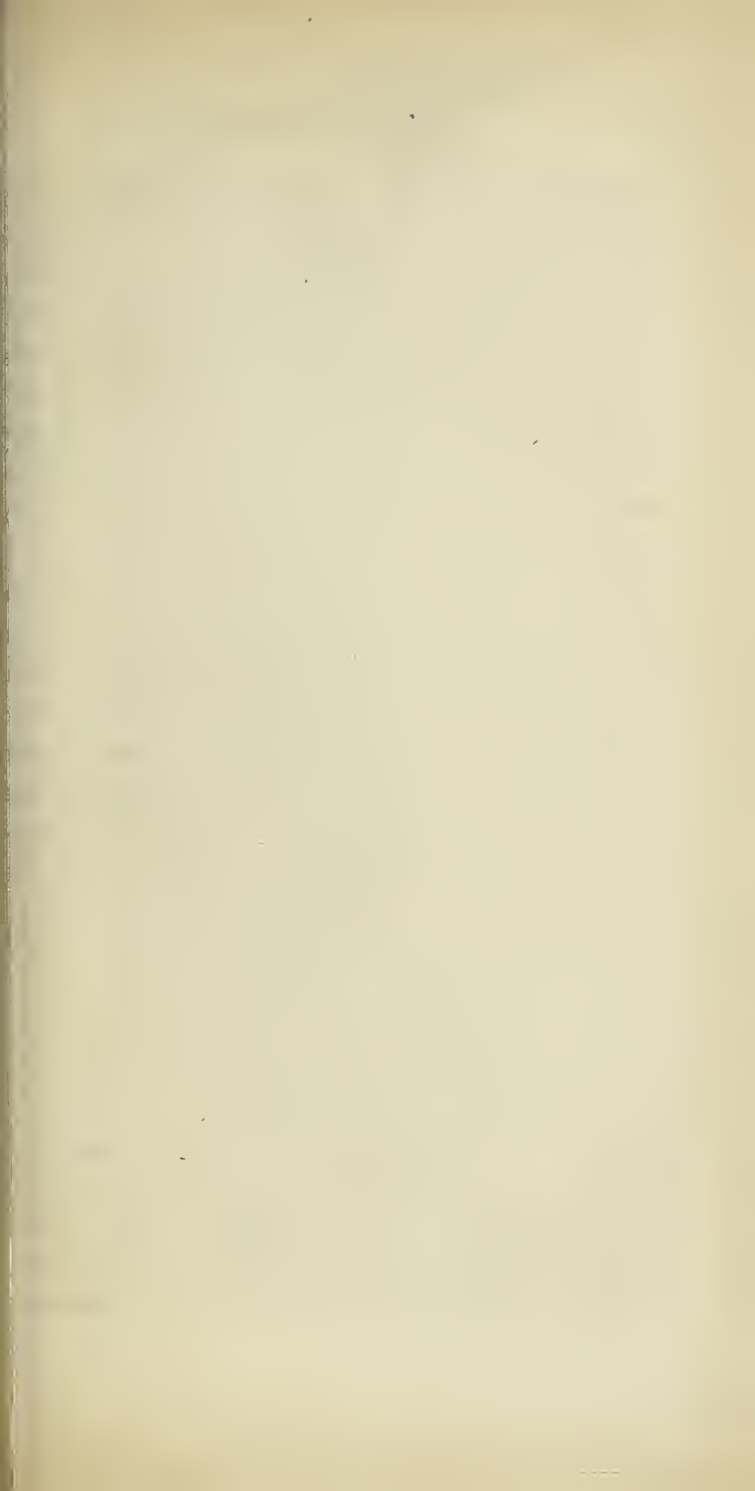
A splendid window, with nine lancet-lights and an elegantly designed rose in the upper compartment, surrounds the altar, and is filled with stained glass, representing, among other subjects, the Angelic Salutation, the Birth of Our Saviour, the Adoration of the Magi, and the Assumption. To the right of the altar is the chapel of the Blessed Sacrament, and to the left that of

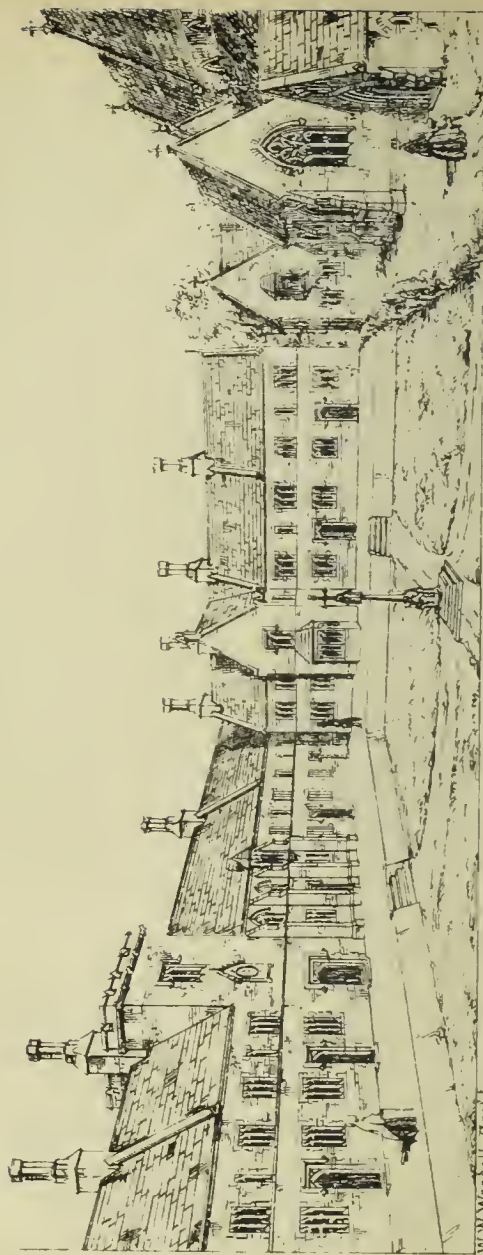
St. Joseph, each having appropriate chromatic decoration the prevailing colours gold and red on a white ground. The ceilings are of cedar and mahogany, bearing monograms of the Blessed Virgin's name and titles springing from cornices richly carved, with the mottoe "*Ave Maria, Stella Maris*," involved in foliage. The height of the tower and spire is one hundred and fifty feet. Mr. Wardell, of Hampstead, was the architect of the fabric; the stained glass and other decorations of the interior are by Hardman of Birmingham.

This beautiful church was begun by pensioners in Greenwich Hospital. All they had was one shilling a week, yet out of that small sum they had laid by their solitary coppers, and cast them into the treasury. The name of the first rector, the much esteemed Canon North, will ever be remembered in connexion with the Church. His exertions in obtaining funds for the proper establishment of catholicity in Greenwich, can be better imagined than described.

GUILDFORD. (S.)

THE county town of Guildford has at present only a temporary chapel, rented under the earl of Lovelace, lord-lieutenant of the county of Surrey, by a late convert, John E. Hutchins, Esq., late M.P. for Lymington. The building, which is in High street, and consists of





W. Wardell, Archt.

St. Joseph's Almshouses, Brook Green, Hammersmith

Erected under the Superintendence of the Directors of the Aged Poor Society.

G. W. H. L. 1866

A large room serving as a chapel and rooms beneath admirably adapted for schools, was opened in August, 1856, the bishop of the diocese having solemnly blessed the work on the 3rd of that month. The Rev. Joseph Madden is the officiating priest, having also charge of the neighbouring mission at Sutton place. It is hoped that in a few years a new church may be the fruit of the present humble but hopeful beginning. Mass is said on Sundays at 11 o'clock.

HAM. (S.)

ST. MARY'S CHAPEL, HAM, SURREY.—Ham is situated near the river Thames, and is nearly equally distant from Richmond and Kingston. The chapel, although very convenient, is a temporary one, attached to Beaufort house. It is duly registered as a place of worship, and there is a separate entrance for the public.

HAMMERSMITH. (W.)

CHURCH OF THE MOST HOLY TRINITY, PRESBYTERY,
AND ALMS-HOUSES.

THIS church was solemnly opened on the 26th July, 1853, the foundation stone having been laid on May 8th, 1851. It is built of stone, and affords accommodation for a large number of worshippers. Pre-

vious to its erection, the faithful used to meet in a "upper chamber" of an old mission house in the neighbourhood. The present church is about one hundred and twenty feet long, by sixty-five wide. It consists of a nave, two aisles, and a third aisle forming a chapel of the Blessed Sacrament (first used on Maundy Thursday, 1854), a spacious chancel, chapel of the Blessed Virgin, two sacristies, three confessionals, and a baptistery, formed in the lower stage of the tower and groined in Caen stone. All the east windows in the church are filled with stained glass by Hardman that in the large window of the chancel representing the history of the Passion of Our Lord. A chamber in the epistle side of the chancel was intended by the architect for the organ, but it is now used as a chapel of St. Paul, and the organ is in a gallery at the west end. In the chancel is a beautiful brass to the memory of the founder, representing a priest vested for Mass, with a chalice and Host. The external appearance of this church derives an additional interest from its contiguity to the scarcely less beautiful alms-houses of St. Joseph, the first stone of which was laid by the present duchess of Norfolk, on the 28th May, 1851. The alms-houses are built in a style to correspond with the church, and form together with it a spacious quadrangle. They provide accommodation for forty aged persons. The presbytery, or clergy-house, is commenced, and will communicate with the church by a cloister. Want of means, however, prevents its com-

pletion, and the same reason prevents the addition of the spire to the tower of the church. Mr. Wardell was the architect for the whole of these buildings. The church was projected, built, and completed to its present state by the late Rev. Joseph Butt, who died September 27th, 1854. He was succeeded by the present incumbent the Rev. D. O'Keefe.

HAMPSTEAD. (W.)

ST. MARY'S.—This mission was founded by the late venerable abbè Morel, and the chapel opened about the year 1815. It was built under his auspices, and opened by the Right Rev. Dr. Poynter. The building will contain about three hundred, and is in the style of our "chapels" of the last century—except the front next the road, which, about three years ago, showing symptoms of a "falling sickness," Mr. Wardell was engaged to prescribe for it, and he added the present front, which not only forms a complete buttress and security to the other, but is also of ecclesiastical character. It is in the Italian style, and we think happily, for any attempt to gothicise the old would be ludicrously out of place. There is a handsome doric doorway and entablature in the entrance; over which is a niche with a full-size figure, in Caen stone, of the blessed Virgin, and the whole is finished with a characteristic bell gable. It reminds one of the way-side chapels

of Italy, and is certainly the best that could be done with the old front. In March, 1857, a stone altar-tomb designed by Mr. Wardell, was erected by subscription to the memory of the abbè Morel. It is richly sculptured, and has a recumbent portrait effigy of the pious founder of the mission.

HACKNEY. (W)

ST. JOHN THE BAPTIST.—A temporary chapel formerly existed in London Lane, opposite St. Thomas's Square which in 1848 was closed, upon the opening in that year of the present remarkably neat gothic edifice. The church of St. John was built from Mr. Wardell's designs. It is of decorated gothic architecture, and comprises nave, chancel, north aisle, and sacristy. Preparations are made in the south wall for the addition of the southern aisle, which is much wanted, and will be carried out as soon as means can be found for it. The church is built of stone, and affords accommodation for about 400 worshippers. It is about seventy-five feet long, by thirty-three wide. It has an excellent rood screen and elaborately carved stone altar—and all the windows of the chancel are filled with stained glass by Ward and Nixon. There is a bell-cot and spire at the west end of the church, the bell-cot being corbelled out from the west wall on angel corbels, and the spire rising to the height of about sixty-five feet. The total cost of this church was £2,000.

A beautiful brass was placed, in 1856, in the chancel, over the resting-place of the founder and first rector, the Rev. J. Lecuona, who died in 1855. It is a very fine specimen of workmanship. Mr. Lecuona was a Spanish catholic missionary. He was an ecclesiastic of profound learning and great piety. Among his published works is a very able pamphlet in reply to some writings of Dr. Pusey, in which the pretensions of the Doctor and his adherents are severely criticised. The present rector of the church is the Rev. J. P. Kaye.

HANWELL. (W.)

ST. AUGUSTINE.—This is a temporary chapel, in a separate part of Clifden Lodge, the residence of a benevolent lady, who has offered a site for a new church, if funds can be obtained. It serves for the Ealing and Hanwell portion of the flock committed to the charge of the Rev. J. Bonus, B.D., of Acton and Turnham Green.

HASTINGS. (S.)

ST. LEONARD'S-ON-SEA.

ALL SOULS'.—This mission was established by the late Rev. J. Jones, and there is now attached to it a spacious convent and training schools. The religious,

are of the society of the Holy Child Jesus, and they have a school for the education of young ladies of the higher classes, as well as a training school for teachers and a poor school attached. There is a large church commenced, but which has for some years been at a stand-still; the other buildings are very spacious, but quite devoid of architectural pretensions. Some additions to the training schools are however now being made, from Mr. Wardell's designs, which promise much better things.

HERTFORD. (W.)

THERE is a mission here, at present, temporarily served from S. Edmund's College, Old Hall Green, Ware.

HORSHAM. (S.)

THE chapel was formed by Charles, Duke of Norfolk, and opened by Bishop Poynter, as a substitute for the ancient chapel at Roughey House, two miles from Horsham—an estate which the Duke had purchased from the Weston family, of Sutton Place, near Guildford, the ancient patrons of the Roughey mission.

HYDE, NORTH, NEAR HOUNSLOW. (W.)

ST. MARY'S CHURCH.—This church, in connection with St. Mary's orphanage, was opened on the festival of Corpus Christi, 1854, by His Eminence, the Cardinal Archbishop of Westminster, who preached on the occasion. The church is gothic, consisting of a nave, chancel, south porch, sacristy, organ loft, and bell turret, with gilt cross over the western entrance. It has a very good chancel arch, and the proportions are altogether very good. On each side of the chancel are recesses for chapels, containing statues of Our Blessed Lady and St. Joseph. The church is lighted by means of triplet lancet windows. It is near the Southall station of the Great Western Railway, and is therefore easily accessible from town.

HOLLOWAY. (W.)

CHAPEL OF THE ANGEL GUARDIANS.

HOLLOWAY is an outlying district of the extensive rectorate of Islington. In the year 1854, in order to provide more effectually for the spiritual benefit of his flock, the Very Rev. Canon Oakeley, Rector of Islington, established a mission, at No. 5, Albany Place. In the course of a few months, the resident congregation largely increasing, it was found necessary to procure more commodious premises, and accordingly a temporary chapel was fitted up at No. 19, Cornwall Place.

The chapel consists, for the present, of the whole of the ground-floor of the house, and an addition of some considerable extent erected in the garden at the back of the house. The interior is fitted up with considerable taste, and has a very neat appearance. The convent of Franciscan Nuns is at No. 18, Cornwall Terrace, and there being a screened communication between the chapel and convent, the inmates of the convent are enabled to hear Mass in their choir, which is, of course, enclosed, so as not to be within view of the congregation. The first resident priest was the Rev. Mr. Dale, now of Tottenham. He was succeeded, for a time, by a Spanish ecclesiastic. The present clergyman is the Rev. Father Podolski, who was chaplain to the Polish Legion, during the Crimean campaign. He is also chaplain to the Franciscan convent, the nuns of which exclusively devote themselves to education, particularly of the poor. Canon Oakeley, in whose rectorate this chapel is situated, takes great interest in this locality, and it is to be hoped that from the beginning already made, a spacious church and schools will ere long arise.

The chapel was opened by Canon Maguire, Vicar General, on Monday, June 11, 1855. This district mission may be said to have grown out of a school-room, which had been opened the previous year by the munificence of the countess of Shrewsbury and other benefactors. The fine-toned chapel bell is the gift of J. Mears, Esq.

THE HYDE.

RETREAT OF ST. JOSEPH.—The order of Passionist Fathers was first introduced into England in 1846, chiefly at the instigation of Cardinal Wiseman, who was at that time coadjutor to Dr. Walsh. Their first house was opened at Stone, in Staffordshire ; the second, near Stroud, in Gloucestershire ; and, in 1848, Father Dominic succeeded in procuring Poplar house, West end, Hampstead, Cardinal Wiseman, then Vicar Apostolic of the London district, having expressed a strong desire to have an establishment in the neighbourhood of London, where the Fathers would be of great service in giving retreats and missions. Mass was first offered in this house by Father Dominic, on the Sunday within the octave of the Ascension. On April 15th, 1849, Father Dominic visited the village of Hyde for the first time, and there celebrated Mass. This distinguished Father died on August 27th, 1849. His loss was most severely felt. He was succeeded as Pro-Provincial by Father Ignatius of St. Paul. The Fathers took up their abode at The Hyde on December 15th, 1849. In the following year, a piece of ground was purchased, and the foundation stone of the present building laid on the 19th of Jan. 1852. The plans, as originally designed, were however not carried out, owing to various circumstances. The temporary chapel was subsequently enlarged, and solemnly opened on the festival of St. Augustine in 1853. There are three

altars—the high altar, dedicated to St. Joseph, and two side altars, one in honour of Our Lady of Dolours, and the other to Blessed Paul of the Cross. A relic of the blessed founder was graciously presented to the church in October, 1853. In the following year the premises were further improved, and an additional building erected. St. Joseph's Retreat is about half a mile from the Edgware Road, on the left hand coming from London. It is a very retired and secluded spot.

INGATESTONE HALL.

ST. ERCONWALD.—Ingatestone Hall came into the possession of the Petre family at the suppression of religious houses in the reign of Henry VIII. Its chapel is a small building, with a gallery over the entrance, situated in the middle of the present front of the edifice. It could accommodate about one hundred and fifty in the body and gallery, and many more in a space that adjoins the gallery, but where the sanctuary cannot be seen. The interior is very neat; with something approaching to richness, from the marbling and gilding in the sanctuary. The chapel underwent considerable decoration in 1852; on the first of September in which year, after a brief interval, it was re-opened by the Cardinal Archbishop of Westminster. The patron is St. Erconwald, Bishop of London, and founder of the Abbey of Barking, to the Abbess of which the

hall and its lands belonged. The head of the Petre family having ever been true to the catholic faith, and having always owned the Hall, and at different times resided there, there has been a continuance of catholic worship in its little chapel, which is in itself of peculiar and painful interest. In a projection of the south front of the hall a "priest's hiding-place" was discovered in the autumn of 1855. A recent publication* gives the following particulars of it:—"The entrance to this secret chamber is from a small room attached to what was probably the host's bed-room, on the middle floor. In the south-east corner the floor boards were found to be decayed: on their removal, another layer of loose boards was observed to cover a hole or trap, about two feet square. A ladder, perhaps two centuries old, remained beneath. The existence of this secret asylum must have been familiar to the heads of the family for several generations: indeed, evidence of this is afforded by a packing-case, directed 'for the Right Honble. the Lady Petre, at Ingatestone Hall, in Essex.' The wood is much decayed, and the style of the writing firm and antiquated. The Petre family left the Hall between the years 1770 and 1780. The hiding-place measures fourteen feet in length, two feet one inch in width, and ten feet in height. Its floor-level is the natural ground line: the floor is spread with nine inches of remarkably dry sand, so as to exclude damp

* Twenty-two of the Churches of Essex, Architecturally Described and Illustrated. By George Buckler.

or moisture. A cursory examination of the soil brought to light a few bones, small enough to be those of a bird; and, in all probability, the remains of food supplied to some unfortunate occupant during confinement. The state of the law rendered these hiding-places necessary: for, late in the sixteenth century and early in the seventeenth, the celebration of Mass in this country was strictly forbidden. It was illegal to use the chapel. The priest therefore celebrated Mass secretly in a chamber, opening from which was a hiding-place, to which he could retreat in time of danger, and where also the vestments, altar-furniture, missal, crucifix, and sacred vessels, were kept in a trunk." The Rev. Mr. Page, mentioned in "Challoner's Missionary Priests," was chaplain to Lady Petre at this place, before his execution at Chelmsford. The Rev. Mr. Manning, a century since, wrote his well known "Discourses" when pastor at Ingatestone Hall. Bishop Berrington, of the Midland district, and his brother Thomas, were formerly of the number of its chaplains. The Very Rev. Canon Last, Secretary to the Chapter of Westminster, is the present deservedly respected pastor. There is also an alms-row here for four men and eight women, founded in the reign of Philip and Mary by Sir William Petre, and endowed by him and by his heirs since. There is a little oratory in the alms-row, where Mass is occasionally said by the priest of Ingatestone Hall, who is master of the corporation under letters patent. The oratory is dedicated to St

lilberga, sister to St. Erconwald, and first abbess of Mary's, Barking. Ingatestone Hall mission has recently been erected into a missionary rectorate, and comprises Southend, Shoebury, and all Rochford Hundred. There is a station at Ingatestone, on the Eastern Counties line, twenty-three miles from London. The country around is very undulating, beautiful and healthy.

ISLEWORTH. (W.)

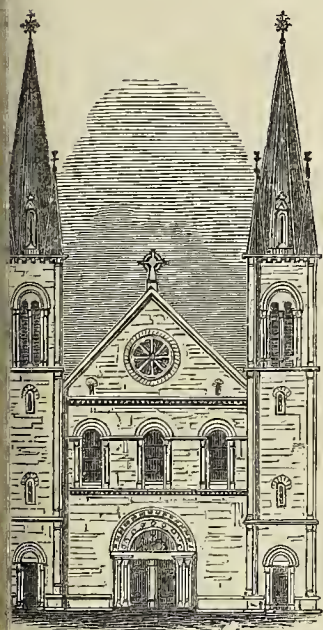
CHURCH OF THE IMMACULATE CONCEPTION AND ST. BRIDGET.

THIS church, of which the Right Rev. Monsignor Feld is the rector, is situated in Shrewsbury Place. It was endowed by property in trust, for the support of a resident clergyman, by the Shrewsbury family, at some former period, when they had a mansion on the site of the present mission premises. It appears that this residence was broken up, and the property sold, or otherwise disposed of, with the exception of what was then and there conveyed in trust for ever for the support of the mission. This must have happened a long time ago, as no one now resident in Isleworth can remember it, and as the last resident clergyman, the Rev. Anthony Wareing, lived here forty-five years, and died in the spring of 1855. Few, if any, can remember his taking charge of the mission. The baptismal

register dates as far back as the year 1675. The premises consisted of a small chapel, about forty feet long by sixteen wide, badly constructed and scantily supplied. Mr Wareing died early in 1855, and the duties of the mission were for a time discharged by the Rev. S. Faenza, and at midsummer Monsignor Weld was appointed missionary rector. On arriving here he found the new rectory premises all but falling in ruins, and a sad want of chapel and altar furniture. He immediately made arrangements for the erection of a chapel, which is so contrived that the old chapel forms the sanctuary of the new one. It has lately been decorated, in a very chaste and handsome manner, by Messrs. Ross and Son, of Duke street, Manchester square. The size of the chapel is sixty feet long by thirty wide, and with its two galleries will accommodate three hundred and sixty persons. An organ is still wanting. Monsignor Weld completed a good work, commenced by Monsignor Faenza; viz., the establishment of a boys' school. It is taught by a certificated master, and attended by about fifty boys, who, three years ago, were either in the streets or in protestant schools, through want of a catholic school in the neighbourhood. This school, at the present, is held in the church, but proper buildings will be erected as soon as a convenient site can be obtained. About sixteen years ago, a community of Nuns, "Faithful Companions of Jesus," bought the premises called "Gumley House," with its extensive grounds.

ed opened a boarding-school for young ladies. They
 ve built a school-room on their premises for the poor
 ls of the mission, to whom they give instruction ; so
 at the mission is provided gratuitously with a girls'
 school for the poor. The services are, on Sundays,
 gh Mass and sermon at 11 o'clock ; vespers, benedic-
 n and sermon at 6½ o'clock. On Tuesdays and
 ursdays, Mass at 9 o'clock.

ISLINGTON. (W.)



ST. JOHN THE EVANGELIST.

The style of this church is Anglo-Norman ; the ground plan, that of the Basilica of St. Clement, at Rome. It was built under the direction of Mr. Scoles. The foundation-stone was laid by the Right Rev. Dr. Griffiths, V.A. L.D., on the 27th of September, 1841, and the church was completed in 1843. The following are the dimensions on the outside. Length, one-hundred and forty-four

ST. JOHN THE EVANGELIST, ISLINGTON.

feet, six inches; width, seventy-feet. The height of each of the two spires (not yet carried up) will be one hundred and thirty feet. The height to the cross, on the apex of the pediment, is seventy-eight feet. The front elevation at the eastern end, consists of a central compartment, the whole width of the nave, flanked by two towers, each fifteen feet square, terminating with spires. The principal entrance is formed by a noble semicircular archway, above which are three semi-circular headed windows, and over these is a beautiful catherine-wheel window, and the whole is surmounted by a lofty pediment, whose apex is crowned with a beautifully perforated cross. The whole of the decorations are of stone; the other parts are constructed of red brick, which is found to harmonise well with the stone-work, and to endure the smoke of London and the inclemency of the weather better than other kind of brick-work. Entering by the large doors, in the street façade, we have before us an uninterrupted sweep of one hundred and thirty-seven feet, 6 inches. The height to the ridge is about seventy feet, and the clear width between the main walls forty feet. The range of windows in the clerestory is in perfect keeping with the whole structure—bold, high-raised, uniform, and very impressive. The side chapel opening into the great nave by characteristic Norman archways, have an imposing effect. The chancel is very bold, and, with its lights high-raised as those of the clerestory, has all the dignity which befits it. The archway over the sanctuary, from its extreme altitude

and exquisite workmanship, has a noble appearance. There will be a gallery over the entrance doors, but no side galleries, and consequently no columns to obstruct the view of the altar. The stone pulpit is also placed so as to avoid any obstruction. It is built out from the south wall, and is approached by a flight of steps leading only from the inner sacristy. Altogether, it may safely be said that space and convenience have been studied throughout the whole of the design. There are three side chapels. The chapel of the Most Holy Sacrament is beautifully decorated, the walls being painted in the Lombardo style, from the designs of Mr. Bullmer. The other chapels are dedicated to Our Blessed Lady, and to St. Francis of Assisi. The confessionals are on the south side of the church. They are most perfectly arranged, the priests' entrance being from the inner sacristy. There are a number of paintings in this church, five of which (copied by himself) from celebrated master-pieces, have been presented by Mr. Kenelm Digby. Directly under the chancel is a crypt, or mortuary chapel, but this, as well as the spacious cemetery adjoining the church, is now no longer used. The rectory house is on the south side of the church, and there is a cloistered communication to the sacristy, as well as a communication to the eastern end. St. John's church is celebrated for its musical services. It has been very truly stated, that "in this church, all the parts of the Mass and Vespers are sung with every practical attention to rubrical accuracy."

KENSINGTON. (W.)

ST. MARY ABBOTS.—THIS chapel is situate in Holland street, close to the principal street in Kensington. It is a plain unpretending edifice, the cross upon its front being the only feature to distinguish it from an ordinary dissenting meeting-house. Its interior has an air of remarkable neatness. The building itself is an oblong square, built north and south, and capable of accommodating about three hundred persons. It is lit by three windows at the northern end, and one window at the eastern and western sides. It is devoid of ornament, except at the south end, where the altar is raised between two pilasters. The body of the chapel is fitted with low open seats, and at the northern end is a spacious gallery. Notwithstanding the catholic parish of Kensington has been diminished in size, by the assignment of a parish to the Oratory at Brompton the accommodation is miserably deficient for the catholics of this locality, and a spacious church is much needed.

In tracing the origin of the mission at Kensington it is necessary to look back to the early times of the French revolution, when the French clergy poured into England from every part of France, and located themselves in parts of the country where a catholic priest had neither been seen or known for centuries, nor as a catholic priest would they have dared to appear. These good and venerable men were received by al

classes, and of every religious denomination; rich and poor, welcomed them to share their means, in bestowing which, they were rewarded an hundred-fold by receiving from their lips the truths of salvation, and in very many instances being themselves fed with the bread of life. About this time some French Jesuits opened a school at Kensington house, where the very few catholics then residing in Kensington were permitted to hear Mass; these consisted of only three families, and a very few individuals. About 1806, this establishment was broken up, but still some few of the clergy remained, and Mass was continued to be offered; when Mr. Kendall and Mr. Richard Gillow, who formed two of the families above named, were using their most earnest endeavours to secure the means and continuance of catholic worship by establishing a regular mission, and each contributed liberally towards the erection of a chapel, and suitable residence for a priest. Mr. Kendall, in the first instance, gave £200, with many requisites for the altar. Mr. Richard Gillow, from his own purse, and contributions among his friends, realized £500, and also the present altar-piece, which is said to be valuable. A lease of the ground was now purchased, and the chapel built and opened. The Rev. Gilles Vielle was the first priest established here, and his house, which was erected at the same time with the chapel, was furnished for him, neatly and respectably; he was much beloved and respected. He gave lessons in French, which assisted towards his

maintenance, and what was deficient in this, was made up by his willing little flock. The wine and candles for the altar were furnished jointly by Mr. Kendall and Mr. Gillow. Mr. Vielle died on the 27th of August 1823, and lies buried in the old church yard, as near as possible to the end of the garden wall belonging to the chapel house. He was succeeded by the Rev. Dominic Le Houx, in whose time the poor schools were established; he did otherwise much good, and was a worthy, zealous priest. He lived to see a numerous and increasing congregation, and the chapel enlarged by the depth of the present sanctuary. He died January 4th, 1840, aged 75, leaving the Rev. William Bugden, (who had for some time assisted him in his pastoral duties,) his successor. This reverend gentleman also took an interest in the schools; he was a kind and liberal benefactor to the poor boys, many of whom owe their establishment in life to him, and to his exertions. He died August 17th, 1851, aged 42. He was succeeded by the Rev. Charles Woollett, the present pastor, whose exertions for renovating the chapel, &c., have been very great, and the congregation are much indebted to him for the sacrifices he has made, both of time, health, and his own personal property, towards improving the premises and rendering them more suited to an increasing congregation, which when assembled must excite both admiration and gratitude towards the Dispenser of all blessings, to witness how much the small grain of good seed so humbly sown, has increased

and the former little chapel, then almost empty, now enlarged and filled by devout suppliants forming altogether a numerous congregation.

KENTISH TOWN. (W.)

A MISSION was opened here (somewhat irregularly), in the year 1846. A chapel was built in 1847, and a school-room attached to it. In June, 1854, the chapel was, however, closed by order of the diocesan. From this time for several months the Passionist Fathers from The Hyde, served this place. In September 1854, the present pastor, (Rev. R. Swift,) was appointed. For a space of fifteen months, the congregation were compelled to put up with two small rooms, capable of holding about one hundred persons. In December, 1855, a piece of freehold ground was purchased, (funds being provided by the Cardinal Archbishop of Westminster,) and three cottages which stood upon the land have been converted into a temporary chapel, capable of affording accommodation for about two hundred persons. It is dedicated to Our Blessed Lady the Help of Christians. It is also used for the schools (mixed). It is situated in Fortess place, Junction road, Kentish Town, an excellent site for a spacious church, which is much needed here. The zealous pastor has already appealed for funds, and it is satisfactory to know that several contributions have

been received, or promised, towards effecting this desirable object. The services on Sundays are, two Masses, at 8 and 11 o'clock, with sermon at the latter. Catechism and Instruction at 3 o'clock, and evening service with sermon at 7 o'clock. On Week-days there is Mass at 8 o'clock, and devotions and instruction on several evenings in the week.

KINGSTON. (S.)

ST. RAPHAEL'S CHURCH.—This church was opened for public worship in September, 1850. It is delightfully situated on the banks of the Thames, within half a mile of the ancient town of Kingston, in Surrey, and in the rapidly increasing railway village of Surbiton, twelve miles from London. It is built in the Lombardic style of architecture, and was a noble offering of Alexander Raphael, deceased, formerly M.P. for St. Albans. It is built of Bath stone, and consists of western tower, nave, aisles, chancel, founder's tribune, and sacristy, and is flanked on either side by a priest's house and schools. The dimensions of the church are as follows:—tower, sixteen feet square; nave and aisles, forty-five by forty-four, and forty-three high; and chancel, 22; making the total internal length, eighty-three feet. The tower is surmounted by a low roof and large gilt cross, which is nearly eighty feet above the ground; it contains a clock, which rings the

“Angelus,” at the proper hours. The church is entered by the tower, which is separated from the nave by an open screen of iron-work. Above, on the first stage, is the organ gallery, which contains a fine instrument, by Bishop. The nave is divided from the aisles by pillars and arches of Portland stone, above which rises a clerestory lit with triplets. The roofs are of timber, open to the ceiling. The floor is laid with red and white tiles of hexagonal form. The nave only is filled with low open benches, and the separation of the sexes is observed as in the olden time. A bench runs round the aisle walls. At the west end of the north aisle is the font. This, as well as the altar, pulpit, and holy-water stoups, are formed of Sicilian marble, and are of a very simple construction. The confessional stands at the west end of the south aisle. Elegant standards for wax candles are fixed between the arches in the nave. The chancel is raised one step above the nave, has low communion rails, and plain oaken sedilia seats for acolyths. The floor is composed of Italian marble. Open screens on each side separate from the founder’s tribune on the south, and sacristy on the north. The whole of the windows of the church are partly stained in a floriated pattern. The three east windows of the chancel contain figures of Our Divine Redeemer, His Blessed Mother, and St. Raphael. The latter figure is erect, and occupies the centre window, while the two former are represented kneeling, at the side windows, the effect of which arrangement is strik-

ingly bad. Beneath the chancel a vault is constructed and east of the church a small burial ground is laid out, with a large iron cross in the centre.

KINGSLAND. (W.)

CHURCH OF OUR LADY AND SAINT JOSEPH.

THIS church was solemnly opened on the 29th of September, 1856, the festival of St. Michael, by His Eminence the Cardinal Archbishop, in the presence of the Lord Bishop of Nottingham, (who sang the high Mass) and other distinguished personages. The district assigned to it is partly taken from Hackney and Islington, between which parishes Kingsland is situated. Mass was first offered up in Kingsland, in the house of Mr. Thomas Kelly, a catholic gentleman, who subsequently fitted up a temporary chapel upon his premises, and afterwards materially assisted the excellent Fathers of Charity in providing the present church. It is situate in the Tottenham road, near the Kingsland main road. The presbytery, which adjoins the church, fronts the Culford road. The church is a spacious brick edifice. It was originally built for manufacturing purposes, but was converted to its present holy purpose under the judicious management of Mr. Wardell. Externally it has not much pretension to beauty or ecclesiastical character. It is, however

spacious and reasonably convenient. Two crosses surmount the apex of the roof, at the east and west ends. Underneath the church are spacious and convenient school-rooms, and the church and presbytery are enclosed by a stone wall. The church accommodates about six hundred people, and the schools about five hundred children.

The division of the chancel from the body of the church is formed of a flight of steps of considerable elevation, and on each side is a screened enclosure—the one used for the organ chamber and choir, and the other for the sacristy. At the western ends of these enclosures are the side altars. The high altar is arranged strictly in accordance with the requirements of the Synod, and has an admirable baldachino, reredos, and frontal. The principal feature is the reredos, and this is divided into three compartments, containing pictures, nearly life size, on a gold ground. The subject in the centre compartment is Our Blessed Lord, holding in his right hand the Sacred Host; in the others, is a figure of St. Augustin of Hippo and St. Thomas Aquinas.

The roof immediately over the church is decorated by being divided into panels of a blue ground with borders, and with the monograms of Our Lord and the Blessed Virgin, alternated. The decorations of the chancel, by Mr. Barff, are most successful.

LINCOLN'S INN FIELDS. (W.)

ST. ANSELM'S*.—At the commencement of the reign of King James II., the Franciscans took a lease of the premises and chapel in Lincoln's Inn Fields. When the news reached London that the prince of Orange had effected his landing at Brixham, early in November 1688, their establishment was threatened by the London mob. Bishop Leyburn, at the express order of King James II., ordered the Franciscans, on the 15th November, to retire; and on the next day they decamped and provided for their own safety, at a loss, say their provincial, F. John Cross, of upwards of £3,000. The chapel was subsequently placed under the protection of the Sardinian ambassador, but no pulpit was permitted. A Mr. Franklin became a convert to the church here in 1722. He afterwards was ordained at Lisbon, and then came back to the English mission. The Gordon "no-popery" riots of 1780, commenced with the demolition of this chapel. It was afterwards rebuilt as it now exists. In April, 1853, one of the present chaplains wrote of the place as follows:—"Ten or a dozen years ago, it was decidedly the ugliest and most inconvenient chapel in the district. Poor Pugin called it a dirty, ugly old barracks. Dur-

* Opposite the church (in which Nollekens, the Sculptor, was baptised in 1737,) lived Benjamin Franklin, when employed as a journeyman printer, at Watts's office, in Lincoln's Inn Fields. He paid rent two shillings per week.—*Cunningham*.

ing the last six years about £1,700, have been spent in necessary repairs and alterations." These alterations were principally effected in 1851, when a new gallery and two hundred and fifty-two additional sittings were provided. This church has one of the finest organs (recently erected,) to be met with in any place of worship in London. Some years ago this was one of the most fashionable, but now it is one of the poorest churches in the metropolis.

MANCHESTER SQUARE. (W.)

ST. JAMES'S CHURCH, SPANISH PLACE.

THIS church was erected about the year 1792, under the superintendence, and in a great measure at the expence, of the Right Rev. Dr. Hussey. It was during a series of years supported by, and was under the immediate protection of, the Spanish government. It has been much improved and enlarged in later years, and is a very fair specimen of Italian architecture. The lady chapel forms an aisle the whole length of the church. There are four altars, viz. the high altar—of classical design (Renaissance,) and altars of the Blessed Virgin, of St. James the patron saint of the church, and of St. Vincent de Paul. The altar-piece, (representing the Descent from the Cross,) is considered a painting of extraordinary merit. It formerly belonged

to a Flemish convent. There is nothing remarkable in the exterior, except the tower, which is a square one in the Italian style, on the south side of the chief entrance door. This tower contains a fine-toned bell weighing 500 lbs, which was erected chiefly by the poor, in 1850, in commemoration of a retreat given by FF. Gaudentius and Joseph in that church.

MARGATE. (S.)

THE chapel at Margate was built in the year 1803 by G. Gillow, Esq. The present incumbent (the Rev Thomas Costigan,) was appointed in the year 1821.

MITCHAM. (S.)

SS. PETER AND PAUL.—The mission of Mitcham (which also includes Merton,) was formed in the year 1853, through the charity and zeal of W. Simpson Esq., and his lady, who kindly devoted a part of their premises to the purposes of a temporary chapel, which was served from Norwood. This gentleman had formerly been a protestant clergyman in the neighbourhood, but, happily for himself as well as his catholic neighbours, had embraced the true faith. The congregation is a numerous and intelligent one, being of the artizan class employed at the mills of Merton and

Mitcham, but the chapel here, as at so many other places, is quite inadequate to the wants of the congregation. It is served from Norwood. In the neighbourhood are the ruins of Merton Abbey, the external walls of which are still standing. It belonged to the Canons Regular of St. Augustine, and was one of the largest of the Augustinian houses. King John slept here the night before he signed *Magna Charta*.

MILLWALL. (W.)

ST. EDMUND'S, ISLE OF DOGS.

THIS is a chapel for the outlying district of the Isle of Dogs and Millwall, but which forms a portion of the Rectorate of Poplar. It is a neat gothic building consisting of a nave and chancel. It is lighted by six narrow lancet windows, (three on each side) deeply played. The entrance is at the west end, over which is a three-light window, of geometric tracery. The chapel is externally fifty feet long, by twenty feet wide, and is built of brick, with stone dressings, and has an open high-pitched timber roof. There is a neat bell gable at the extremity of the roof of the nave, and a floriated cross on the apex of the eastern and western pediments. It was opened in 1846, and is served from the church of Our Lady and St. Joseph. It was one of the earliest works of Mr. Wardell, the catholic architect.

MOORFIELDS. (W.)

THE METROPOLITAN CHURCH OF SAINT MARY, AND
PRO-CATHEDRAL.

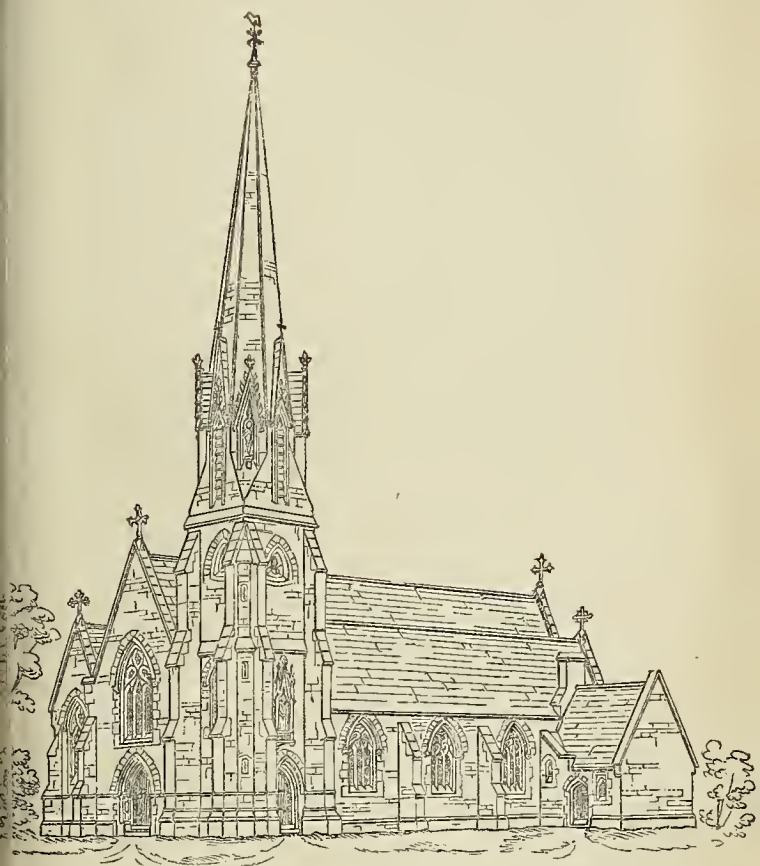
THE first stone of this church was laid August 5th, 1817, by the Right Rev. Dr. Poynter, V. A. of the London District, who also assisted at its solemn opening, on the 20th April, 1820. The following inscription on the foundation stone will give some particulars of it:—"Hic primarius Lapis Capellæ Catholicæ Sanctæ Mariæ in Amphitheatro de Moorfields Favente civitate Londinensi ex sumptibus a populo Catholico collectis Erigende positus est a Illmo. Rmo. Dno. Guglielmo Epo. Italien Vico. Ap. Lond. Assistentibus cum populo Capellanis R. R. D. D. Josepho Hunt, Joanne Devereaux, Georgeo Greenway, Joanne Law Die 5 Auguste, A.D. M.D.CCCXVII., Georgii Tertii LVII. Imperium pro Patre feliciter Regente Georgio Walie, Principe Joanne Newman, Architecto." The cost of the erection of this church is said to have been at least £26,000. The amount collected at the opening service was £635 2s. 0d. The church is in the Italian style. It is divided into a centre, and north and south aisles, each of which terminates with a chapel. At the back of the high altar is a screen of six marble fluted pillars of the Corinthian order, behind which is a fresco painting of the Crucifixion, executed by Aylio in 1820,

and restored by the same artist in 1837, when other alterations were effected. The church was, however, further improved and the sanctuary arranged according to its present plan in the year 1852, after it was erected into a temporary cathedral church for the diocese of Westminster, and when it was accordingly fitted up with stalls for the chapter of the diocese. This church is remarkable for the splendour of its plate, all of solid gold, and some of which was presented by the then sovereign pontiff. The organ is regarded as one of the master-pieces of Messrs. Bevington. The vaults under the church are lofty and spacious, and in some places are formed into catacombs. Three Bishops (Poynter, Bramston, Gradwell,) are buried here, and between thirty and forty priests, and in the small strip of ground adjoining the church as well as in the vaults no less than five thousand five hundred catholics, were buried in the space of thirty-four years, prior to 1853, when burials were discontinued there. Here Von Weber, the celebrated composer, was buried. The interior dimensions of the church are—length of nave, one hundred and twenty-five feet; breadth of nave and aisles, sixty-two feet; height of nave, fifty-two feet; height of aisles, thirty-three feet. The days of active persecution were fast passing away when the history of this church commences; but the old chapel, its predecessor, in White street, Moorfields, could have disclosed many a tale of misery and fear, when the pursuivant was indeed a dangerous officer. It was from this

old chapel that bishop Talbot and two priests were dragged, in 1771, for daring to offer the Holy Sacrifice. It was destroyed in the no-popery riots of 1780, in the presence of the lord Mayor, who could have prevented its destruction had he properly exerted himself.

MORTLAKE. (S.)

ST. MARY MAGDALEN.—This church is of the decorated period of gothic architecture, from the designs of Mr. Gilbert Blount. It consists of a nave and chancel, with north and south aisles and a Lady chapel. On the south is the confessional, with priest's entrance from the inner sacristy. There is also an outer sacristy, of larger proportions. The organ is placed in a chamber over the inner sacristy. The baptistery is under the tower. The interior dimensions of the church are—length seventy-eight feet; width, forty-seven feet; height, forty-two feet. The nave and aisles have double pitched roofs. The tower, (as yet only partially completed,) is at the south-west angle of the church. The height of the spire and tower, when finished, will be one hundred and twenty feet. The church is built throughout of Kentish rag-stone, with Bath stone dressings; the arches and piers dividing the nave from the aisles, and the nave from the chancel, being Bath stone. There are three entrances, viz :—a north porch, a great western door, and an entrance through



ST. MARY MAGDALEN, MORTLAKE.



tower. Over the latter is a niche and highly ornamented canopy, containing a figure of the patron saint. The east window is divided into five compartments, and the west window into four. There are twelve other windows, all of different tracery. The priest's residence is at present a temporary cottage, but a new presbytery (in accordance with the style of the church), connected with the sacristies, will be speedily commenced. Previous to the erection of this church, there was a temporary chapel, or rather, a dilapidated by-loft, at the residence of lady Mostyn, to whose zealous self-denial, and that of her family, the catholics of Northlake are principally indebted for the possession of this magnificent church, which was opened on the 12th of May, 1852; the foundation stone having been laid on the Feast of St. Mary Magdalen, in 1851, by His Eminence Cardinal Wiseman, who preached upon the occasion, as well as at the solemn opening.

NEWBURY. (S.)

THIS is only a small mission, or station, served from Southampton. Mass on Sundays and Festivals at half-past ten. Afternoon Service at half-past three. Week-days, Mass at nine.

NEW ROAD. (W.)

CHAPEL OF OUR LADY OF THE ROSARY.

THIS chapel was solemnly opened by the Cardinal Archbishop, on the 9th of August, 1855. It is situated in the New Road, near to its junction with the Edgeware road, at a considerable distance from any other chapel, in the midst of a poor catholic population, of not less than two thousand five hundred souls. It occupies the ground floor of a fine building of three stories, of which the others are devoted to educational purposes, erected in a simple and unadorned style of pointed architecture, from designs by Mr. Blount. This mission is within the rectorate of St. James's Spanish place, to which it forms a chapel of ease. The first pastor was the Rev. J. Bamber; the present clergyman attached to the mission is the Rev. Mr. Fielding. The foundation of the mission and school and the erection of the elegant and commodious building, is owing mainly to the benevolence of the Count de Torre Diaz.

 OLD HALL GREEN. (W.)

ST. EDMUND'S COLLEGE, AND CHAPEL.

ST. EDMUND'S COLLEGE, the celebrated seminary for the important dioceses of Westminster and Southwark was founded in the year 1769, when the Right Reverend James Talbot, Vicar Apostolic of the London District purchased the Old Hall, (whence the locality derives its name), in the parish of Standon, in Herts, about

twenty-six miles from London, on the Cambridge road. He shortly afterwards established in it a school for the training of boys, preparatory to their admission into Douai College. On the breaking up of that seminary, in 1793, the greater part of its students were transferred to Old Hall. The houses were not large enough to lodge the new comers, and some neighbouring cottages were hastily fitted up in the simplest manner for their accommodation. Fortunately, means for building a new college were not wanting; and Richmond, (Surrey) was considered by bishop Douglass and the Rev. W. Poynter, the president, the most suitable place for its erection. Mr. Pitt, the minister of the day, being made acquainted with the bishop's intention, and fearing lest a popular cry might be raised for the renewal of the lately repealed penal laws, strongly recommended that the new college should be erected at Old Hall, where it might be looked upon as a mere enlargement of the school which had already been established there more than twenty years. His advice was acted upon; and only twenty-five years after bishop Talbot had been tried on a charge of high treason for administering Confirmation, a catholic college and ecclesiastical seminary was without outcry erected by his successor, midway between London and the great protestant university of Cambridge.

The first stone of the new college was laid on the 15th of August, 1797, and the house was opened three years later, under the presidency of the Rev. W.

Poynter. The room containing at present the valuable theological library was the original chapel. After a few years bishop Douglass made some additions to the original building, comprising a more spacious chapel, a dormitory, and the present refectory. The whole building is plain, and was erected merely with a view to the providing of necessary accommodation. From time to time improvements have been made as well as considerable additions to the property around the college. The last, and what may be justly termed the finishing hand to the establishment, was the erection of the new chapel, which is justly admired as one of the most perfect ecclesiastical structures which we possess. On the anniversary of his own consecration, SS. Simon and Jude's-day, bishop Griffiths joyfully laid the first stone, in the year 1845, under the presidency of the late Very Rev. Dr. Cox, who laboured most zealously and successfully in the completion of the building. Though yet incomplete, the Lady chapel and other portions being wholly unfinished, it is one of the most splendid monuments of the genius and skill of the late lamented Augustus Welby Pugin.

The chapel, as usual in college chapels, is erected in the shape of the letter **T**, the cross part forming an ante-chapel, on each side of which are enclosed spaces, one near the entrance being the mortuary chapel of the saintly founder, in which is his tomb, surmounted by his recumbent effigy in full pontificals. On the other side is an altar dedicated to Our Blessed Lady.

The choir is separated from this ante-chapel by a double stone screen, most elaborately carved with crosses and bas-reliefs, representing the principal events in the life of Our Redeemer and His Blessed Mother. Above, is a large rood and figures of Mary and John, and a fine-toned organ (presented by W. G. Ward, Esq.); and beneath, two small altars, dedicated to St. Peter and the Holy Doctors, and to St. Charles Borromeo and St. Aloysius. On either side of the choir, are three rows of oak stalls, the uppermost having overhanging canopies. The stalls will seat one hundred and fifty persons. At the termination of the stalls commences the sanctuary, which is of ample dimensions. It is terminated by the high altar, with its richly carved reredos (presented by the clergy of the two dioceses). Above this rises the great east window, of seven lights, filled with beautiful stained-glass figures of Our Lord, His Blessed Mother, the Holy Apostles SS. Peter, Paul, John, and Andrew, SS. Edmund, Thomas, Bede, John Chrysostom, Charles Borromeo, and other patrons of the college. The tracery is filled with vine-leaves and grapes. The roof over the sanctuary is carved and exquisitely painted in gold and colours, with holy monograms and sacred symbols, by two students of the college. The side windows are at present unstained; and the walls being uncoloured, there is too great a glare of light to give due religious solemnity to the edifice. A memorial window to commemorate the deaths of the priests, who died during the Crimean

campaign has recently been erected. Such is a very imperfect sketch of this beautiful building, for which we believe, the talented architect drew the last design: his once ready hand ever traced.

On Whit Monday, 1854, the chapel and altars were solemnly consecrated by Cardinal Wiseman, and on the following thursday, the chapel was publicly opened the Bishop of Southwark singing the High Mass, and the Cardinal Archbishop preached. The Bishop of Northampton, and a large number of ecclesiastics interested in the college, were also present.

PECKHAM. (S.)

CHURCH OF OUR LADY OF DOLOURS.

THE progress of the church in this district has been almost miraculous. In one short year, a chapel built—a rapidly increasing congregation—a boys' school opened—a temporary girls' school in progress. It is really a wonderful blessing, to reflect on the transformation, as providential as it is glorious, which is being realised in this district. Even the native congregation is demonstrating that the humble chapel is too small.

The chapel of Our Lady of Dolours was solemnly opened on the 3rd of February, 1856, by the bishop of the diocese. It is situate within a few minutes walk from the Old Kent Road. It is a plain substantial erection of brick, with a pitched roof, having no pretensions to an ornamental exterior, excepting, however, a cross on the

apex of the pediment. It is capable of holding about three hundred persons. In this chapel is a beautifully gilt gothic tabernacle, nearly nine feet high, including the towering throne and cross, and carved with the Shamrock and Fleur-de-lis. It is a beautiful and generous gift, from a member of the congregation. A stone altar is erected to the memory of a sister of the convent of the Christian Retreat. The school, dedicated to St. Francis, is forty-five feet, by twenty-five—sixteen feet high, with an open pitched roof, and is capable of conveniently holding one hundred and fifty boys.

A monastery for the Capuchin Fathers, adjoining the church, is contemplated, and plans have been prepared by Mr. McNulty, for a large church to correspond in design, when the present chapel will be used as schools. The proposed church will be one hundred feet in length, and forty feet wide. The monastery will be ninety feet in length, with a depth of twenty-two feet. It will contain cells for twelve monks. The design of both church and monastery will be Italian, the building being of brick, with stone dressings.

A convent of Sisters of the Christian Retreat is in course of erection in Gordon Road, Peckham. Messrs. Wigley and Nichol are the Architects. The builder's contract was about £2,700. The convent grounds are very spacious.

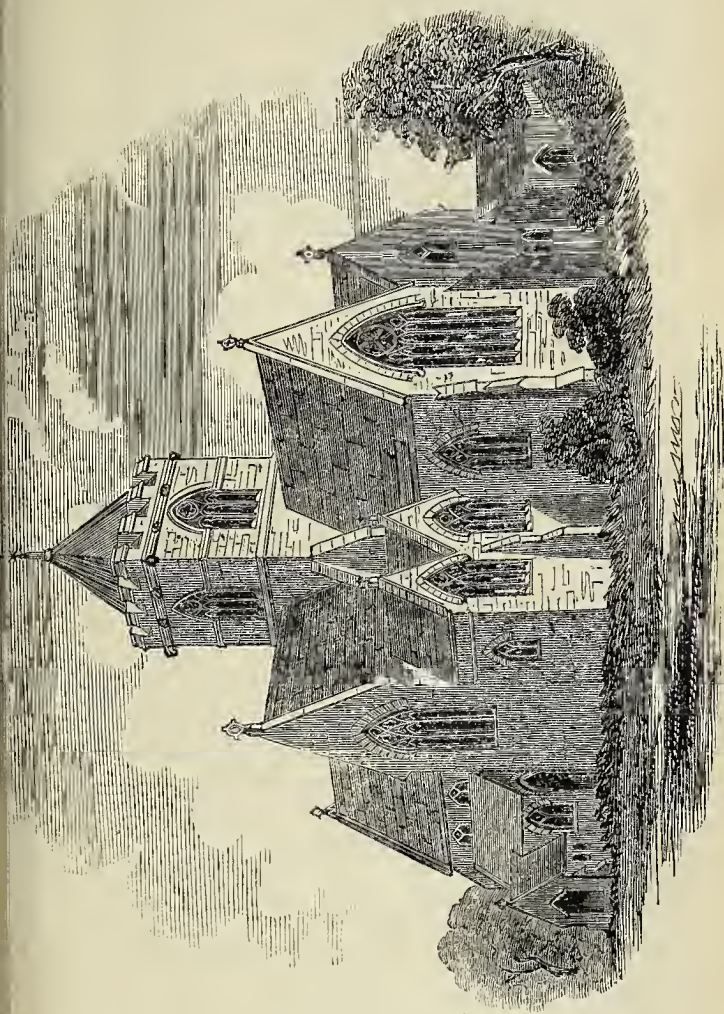
POPLAR. (W.)

THE CHURCH OF OUR LADY AND ST. JOSEPH.

THE first stone of this church, situate in North street, was laid by His Eminence the Cardinal Archbishop, on the 27th May, 1851. A miserable chapel in Wade street, had been, since 1818, the only place in which the catholics of this densely populated parish could assemble. The new church was solemnly opened on the 24th of September, 1856, by His Eminence Cardinal Wiseman, Archbishop of Westminster, in the presence of an illustrious assemblage including no less than six of the bishops of England, viz:—their lordships the bishops of Southwark, Nottingham, Birmingham, Northampton, Salford and Plymouth, and also of the bishop of Troy, *in partibus infidelium*.

The church is of the early decorated character; the style of the thirteenth century. It is built of Kentish rag-stone, and affords accommodation for about one thousand one hundred worshippers. It is a cruciform structure, of about one hundred and thirty feet in length, and eighty feet in width. The plan comprises a nave with two aisles and clerestory, two porches, north and south transepts, chancel, two side chapels, an organ chamber, a spacious sacristy, and three confessionals.

At the intersection of the nave and transept is a central tower, which rises to the height of about eighty feet, and being open internally to the whole extent, is formed into a lantern, becoming a most effective and original feature. (See Engraving.) Eastward of the tower is the chancel,



CHURCH OF OUR LADY AND ST. JOSEPH, POPLAR.



which, with the high altar, is carefully arranged according to the Synodal regulations. In it there is an admirable window of stained glass, by Hardman, representing the genealogy of the Blessed Virgin. Opening from the chancel and also from the southern transept are the two chapels of the Blessed Sacrament and of the Immaculate Conception. The latter was built and entirely fitted as a thankoffering for a conversion. It contains a Caen stone altar and reredos, richly sculptured: the altar part is in three panels, the centre one containing a figure of Our Blessed Ladye enthroned, and the two others Angels kneeling, offering incense. The reredos is divided into three large compartments with groups of sculpture in each, representing, respectively, the predestination of the Blessed Virgin, the seven gifts of the Holy Ghost, and the *Hortus Clausus*; the latter is taken from the beautiful picture in the Munich gallery, by Francia. The reredos is finished by a cornice richly carved into lilies and thorns, and contains the inscription "*Sicut lilium inter spinas.*" The window is of three lights, and the stained glass represents in the centre light Our Blessed Lady Immaculate, and in the other two lights the patron saints of the founder of the chapel, St. William of York, &c. In the tracery over all is the Coronation of the Blessed Virgin. This glass, like that in the chancel, is by Hardman, and both windows are most successful specimens of the art. At the entrance of the chapel is a statue, life size, of Our Blessed Lady, on an angel bracket. The organ chamber is on the opposite side

of the chancel to this chapel, and is screened both from the chancel and the transept, to which it opens, by an oak screen. There is an entrance to the sacristies from the north transept, as well as another from the chancel. Mr. Wardell, of Hampstead and Parliament street, London, was the architect.

PORTMAN SQUARE. (W.)

FRENCH CHAPEL OF THE ANNUNCIATION, KING STREET.

It is an every-day observation that the French people possess no chapel in London worthy of their catholic nation. It is to be hoped that the perusal of the following account* will lead to an effort being made to build, in some better locality, a more noble and stately edifice for the use of the French residents in London. Patriotism could not be better employed than in seconding the cause of Religion.

At the time of the French revolution in 1790, the more atrocious enactments of the penal laws against the catholics had been relaxed or repealed, but still they had not gained full and practical liberty in the exercise of their religion. The emigration of the French clergy was chiefly the means, under Divine providence, of their obtaining it.

One of the first cares of these poor exiles was to obtain a chapel. Up to the year 1797—the date of the foundation of the present chapel—they had only a

* Some of these particulars are obtained from M. Nettement's Introduction to the French edition of Cardinal Wiseman's Discourses.—*Paris*, 1839.

miserable room, below the ground floor, in Dorset Mews East, corner of Paddington Street at a poulterer's shop. The entrance was through a kitchen, and down six steps. In this humble chapel was married Mademoiselle d'Osmond, whose father, at a later period, was ambassador from France to the English court. The Abbé Bouret was the first priest of this poor chapel. Other priests at the same time opened other chapels—one of them was in London Street, corner of Fitzroy Square, at a wine merchant's. It was afterwards changed to Somerstown, where it still exists. The Abbé Voyeau also founded the chapel of Chelsea, and the Abbé Morel that at Hampstead. These three last chapels are now English chapels. In 1796, the Sulpicians of Montreal sent to the Abbé Bouret, who was a member of the Society of St. Sulpice, a present of money, which was applied to the commencing of the chapel in King Street. An eyewitness has recorded, with much emotion, that often as he passed through the poor street during the building of the humble edifice, he had been struck with respect at seeing hands which had received the sacerdotal unction, and sometimes even princes of the royal house of France, busily employed helping the workmen. Funds were very short, and these good christians were anxious to provide with all speed a house of prayer in the land of their exile.

In 1797, the Abbé Bouret opened the chapel, and Divine service was celebrated there. It is difficult to

quote the names of all the priests who were originally attached to this church. An elderly lady, of the first emigration, gives the following from recollection. The Rev. Messrs. Chauvin, Jaequin, Clement, Legendre Latil, Chenet, Delaporte, Hardouin, &c. &c. Every day, from six o'clock in the morning until one o'clock in the afternoon, without interruption, there were being said four Masses at the same time. On Sundays and festival days, in this humble sanctuary might be seen more celebrities than perhaps any other place could boast of,—those of noble birth, those of distinguished virtue, and others famous by their misfortunes: sixteen glorious bishops, attended by their faithful priests, occupied the bench against the left wall on the side of the pulpit (this bench still remains in the same place); opposite, on another bench, sat the Count de Provence (Louis XVIII.), the Count d'Artois (afterwards Charles X.), the Duke de Berry, the Duke de Bourbon, the Prince de Condé, the Duke d'Angoulême, the Princess Royal, daughter of Louis XVI., the Duke d'Orleans (afterwards Louis Philippe), the Duke de Montpensier (buried at Westminster), and the Duke de Beaujolais. Each Prince was attended by his gentleman in waiting. The chapel continued thus up to the time of the restoration. During the restoration, it took the name of Chapel Royal, and the help which was then given to it by the French Princes served to repair the humble building and to furnish more becoming furniture for

Divine service, and enabled the clergy to give free entrance to all the faithful who attended the various functions of the church. It was during this interval that M. Abbè Latil succeeded to M. Bouret, and after a short time he was replaced by M. Chenet—and a little before 1830 M. Delaporte was nominated as Chaplain of the Chapel Royal of France in London.

In 1830, the chapel again became a French mission, with the same title as the other English chapels, and remains so to the present day. All the other foreign chapels have become English chapels; the French chapel alone remains French. In 1840, the Abbè Mailley, Canon of Arras, and nephew of Mons. Delaporte, succeeded his venerable and venerated uncle. In the course of the same year, he called to his assistance the Abbè Toursel, of the diocese of Arras, and in 1845, Mons. Vasseur, also of the Diocese of Arras; and these clergymen are at this time the pastors of this humble and interesting mission. Among the remarkable persons who have visited this church from 1840 to 1849 as exiles, or as travellers, are the following:—Prince Louis Napoleon, now Emperor of the French; the Queen of the Belgians, and the prince and princesses her children; the Count de Montemolin, and Don Juan of Spain; Dom Miguel of Portugal; the Duke de Nemours; the Duke de Bordeaux, &c., &c.

In 1848 (at the end of which year the chapel was enlarged at least one third), the chapel was visited by other eminent persons: King Louis Philippe came back

to pray in the chapel of his exile, where he had knelt fifty years before. He came accompanied by all his family, the Queen, Maria Amelia ; the Duchess of Orleans ; the Count of Paris ; the Duke de Chartres ; the Duke and Duchess de Nemours ; the Count d'Eu ; the Duke d'Alençon ; the Princess Margaret ; the Prince and Princess de Joinville ; the Duke de Penthièvre ; the Princess Francisca ; the Duke and Duchess d'Aumale ; the Prince de Condé ; the Duke de Guise ; the Princess de Salerne ; the Duke and Duchess de Montpensier, &c, &c. In 1850, the Count de Paris made his first communion in this chapel, solemnly and publicly, in presence of a numerous assemblage of French and English notabilities, and all the members of his own family. The aged king, although in a dying state, insisted on attending this religious act ; it was the last time he ever appeared in public. The following year, the Duke de Chartres fulfilled the same pious duty, accompanied by his brother the Count de Paris, who on that day was confirmed ; and the year after, the Count d'Eu, eldest son of the Duke de Nemours, also made his first communion here. After the events of the 2nd December, 1852, other exiles came also to seek consolation in the chapel of exiles. The house of God is open to all, and they resort thither, to seek that consolation which alone is to be found in religion. The present head of France, the exiles of '93, the exiles of '48, the exiles of December, pray side by side to the one only true God. Here all are brothers, because all hold the same faith.

RAMSGATE. (S.)

ST. AUGUSTINE'S.—The church, schools, and residence here, taken in combination, are perhaps the most complete catholic establishment in the diocese, and form a conspicuous object, greeting the eye of the catholic mariner, as he approaches our shore.

St. Augustine's was built at a cost of many thousand pounds, the fruits of the late Mr. Augustus Welby Pugin's labours. Before he had laid a single stone of the edifice, he voluntarily made over to the Bishop, not only the site and future building, but also all the furniture and vestments which should at any time afterwards be placed there, retaining to himself no sort of control over what he had given up, beyond the expression of a wish that his remains should rest in the chantry chapel overlooking the sea, which washes the base of the West Cliff.

The church consists of a nave, chancel, tower, Lady chapel, and south transept; the tower separating the nave and chancel. From the east end of the church, northward, extend a sacristy and school, with bell-turret. Farther east is a pile of dwelling-houses, partaking of the same character; and at the west end stands what was Pugin's own residence, the whole forming a large group at the extremity of the West Cliff, the termination of the town, very prominent on entering the harbour. The church and school, externally, are of flint, with plain bands of Whitby stone

at short intervals. The tower is carried up ready to receive the spire, and upon it is erected a lofty wooden cradling, or crow's nest, visible from a considerable distance at sea. The style throughout is decorated. The residence is of brick, with a battlemented tower. The church has been dedicated to St. Augustine, on account of its immediate vicinity to the spot which tradition points out as the landing-place of that saint when he came with his brother Monks to convert our pagan ancestors. There is a daily parochial Mass at 8, a.m. On Sundays, High Mass is at 10, Vespers and Benediction at 3. Catechism and discourse at half-past 6.

In May, 1857, the erection of a chantry chapel was commenced at St. Augustine's, by Mr. Kenelm Digby from designs by Mr. Edward Pugin. The exterior is built of flint, with Whitby stone dressings. The interior is of Caen stone, and alabaster, enriched with Galway, Derbyshire, and Purbeck marbles.

READING. (S.)

THE church of ST. JOHN THE BAPTIST at Reading is a Norman structure of considerable beauty, and its situation renders it peculiarly interesting. It is built upon ground hallowed during the ages of faith as a part of the ancient Reading Abbey, the ruins of which surround it. It was commenced in 1837, from design

by the late Mr. Pugin, and solemnly opened in 1840. It was one of Mr. Pugin's earliest works, and forms a conspicuous and pleasing object from the neighbouring railway. The windows are all of stained glass, each containing the figure of a saint. The walls have been tastefully decorated, and polychrome has also been judiciously applied in the decoration of the sanctuary. The pulpit is of stone, and the font is also of the same material, but of greater interest, inasmuch as it has been converted to its present use out of the capital of one of the columns of the ancient abbey. The floor of the nave is also laid with portions of tessellated pavement dug up out of the ruins of the old abbey. At the western end of the church is a gallery containing a very fine organ with a diapered front. The site of the church was happily secured, to the great joy of all Catholics, by Mr. Wheble, a catholic gentleman of Berkshire, whose generosity is proverbial. Reading Abbey was one of the most celebrated Benedictine religious houses of England. Many of its abbots and monks were famous for their learning. The abbots were mitred, and had a seat in parliament. The first abbot was Hugh Prior who became Bishop of Rouen. The last abbot was Hugh Farringdon, and he, together with two of the monks were hanged and quartered at Reading for their allegiance to God's church, in Nov. 1539, seven months after the dissolution of the abbey and the robbery of its possessions, by the tyrannical Henry VIII., the father of the English "reformation." The

abbey had lasted above 400 years, (under thirty-one abbots,) the source of great blessings to the neighbourhood. It had been consecrated in 1164 by St. Thomas of Canterbury, and it is a singular coincidence that the modern catholic church now occupying a portion of its site was also consecrated by THOMAS, bishop of Olena, the late much beloved Dr. Griffiths. The re-establishment of the catholic religion may be traced here as in so many other instances, in England, by Divine providence to the effect of the French Revolution. A number of French emigrant priests were provided with a mansion in the neighbourhood, as an asylum in the hour of their distress, and thus afforded the few straggling catholics an opportunity of hearing Mass. Subsequently, a very humble chapel was provided in Reading, which served as a place of worship till the opening of the present church, from which time canon Ringrose has been the devoted Pastor of this town. There is a domestic chapel at "The Park, Mapledurham," the residence of M. Blount, Esq., about three miles from this place; but this, although so near to Reading, is in the diocese of Birmingham.

REIGATE. (S).

It was after an interval of many years, that the Holy Sacrifice of the Mass, was once again offered in the neighbourhood of Reigate. A Catholic family

lived till forty years since, near Murstham, but there is no record that there was an altar in their house.

In the year 1851, Mass was for the first time restored, by the Rev. Dr. Manning, at Prudell Court, the residence of his brother, Mr. Charles James Manning, on whose return with his family from Italy, in 1853, was established; and opened an oratory there and since that period, within the space of less than three years, the Holy Sacrifice has been offered by the bishop of the diocese, and nearly thirty different priests. The establishment of this mission is a proof of how much might be done for religion, with even small beginnings, and, it is to be hoped, will prove an incentive to others to build at least an altar, where perhaps they are unable, at once, to erect a church or place the mission on a proper footing. During the harvest season, numbers of poor catholics seek employment in the country, and it was with no common pleasure that the pious originator of this mission rode from place to place seeking them out, and finding that the poor, desolate catholics received with joy the announcement, that near them was then to be found an altar and a priest. Since that period a regular mission has been established, about three miles distant, at Redhill, near the station of the Brighton and South-Eastern lines of railway, by Lady Mostyn. That excellent lady is devoting herself with unbounded energy and charity. Already the congregation numbers one hundred and fifty or more, and the good Abbé Reinaud, by his

and indefatigable exertions, has given consolation to many a troubled mind, and cheerfulness to the desolate hearth ; at present the chapel is an outbuilding in Lady Mostyn's grounds, and though temporary, is carefully and nicely fitted, and the altar beautifully dressed and cared for. This is the second time Lady Mostyn has established a mission. The beautiful church at Mortlake, is chiefly owing to her piety, and the special devotion of certain members of her family. May God in his own good time grant that another such may raise its spire, to be seen by the many thousands who pass that spot. There are those in the faith who seldom pass, save uncovered and with reverence, the light which burns in the sanctuary of that lovely chapel ; as of yore in better days, the mariner lowered sail as he passed in his frail bark the dark bluff headland surmounted by the votive chapel ; and may God in His providence also grant that that excellent lady may receive in his own good time, for her love of Him, and charity to His creatures, a more abiding and sure reward and crown, than their gratitude can offer or their praise bestow.

RICHMOND. (S.)

THE present small and unadorned church was built about thirty years ago, at the sole expense of one benefactor, a Miss Doughty, and, incredible as it may appear, it is said that the architects and builders among

them contrived to spend upon it the enormous sum of £24,000; producing as a result the present meagre church and presbytery, worth perhaps one-eighth of the money, and unprovided at that time with either bell, organ, or gallery.

There was previously a very small, and of course poor chapel in Richmond, but it was removed to make room for the present one. The pulpit of the old chapel was sold among other materials, and bought by the proprietor of a dissenting chapel at Ham, which in its turn (adjoining and attached to Miss Clarke's new Establishment for young ladies), is converted into a mission chapel (see Ham), under the Very Rev. Canon Holdstock, so that the old pulpit, has once more reverted to its legitimate use. The present incumbent of Richmond (the Rev. Mr. Bagshaw) is making great efforts to raise funds for enlarging and decorating his church. Among other contemplated improvements, may be mentioned a new sanctuary, organ, and gallery.

ROMFORD. (W.)

THIS church, dedicated to St. Edward the Confessor, was consecrated by the Cardinal Archbishop of Westminster, on the 6th day of May, 1856. Its solemn opening took place two days afterwards. It is owing to the pious generosity of Lord Petre, that the catholics of

this locality now possess this handsome church. His Lordship not only gave the land, but erected and endowed the church at his own sole expense. The church is a very good specimen of a village church, in the (gothic) style of the thirteenth century. It has an open waggon roof and a stone altar, beautifully sculptured. Images of Our Blessed Lady and St. Joseph, stand on the two sides of the chancel arch. Mr. Nicholls was the architect. The church is served by the Rev. J. B. Colomb, one of the Marist Fathers.

ROMNEY TERRACE. (W.)

ST. MARY'S.—For many years a few catholics of distinction had resided at Westminster, yet but little could be accomplished till between fifty and sixty years ago, towards the establishment of a chapel. In 1792, a chapel was opened in York street, Queen square, which was with difficulty supported until 1799, in which year it was finally closed. Another attempt was made in 1803, and a chapel was announced in Great Smith Street, under the auspices of the chaplains attached to the Neapolitan embassy, and for a short time incalculable benefits were rendered to the forlorn and impoverished catholic population. Pecuniary resources were however soon wanting, for in 1806 this excellent undertaking fell to the ground. After some time, a temporary chapel was engaged in Dartmour street—a successful appeal was made to the catholic public, so that money was raised, and on Sunday, the 21st of

November, 1813, a new catholic church was solemnly opened in Romney terrace. The congregation were at this time almost exclusively poor labouring people, and the erection of this chapel was principally the result of the persevering zeal of the Rev. W. Hurst,* then stationed at Westminster.

In 1852 it underwent considerable improvement, the chapel being greatly enlarged by bringing out the building to the full extent of the street, and erecting a spacious gallery. The exterior is of classical design, having a Grecian portico, and the interior is well-arranged and neatly and appropriately decorated, but the church is by no means adequate to the wants of this locality, there being eight thousand catholics in this district, the church barely accommodating one thousand persons. A sculpture representing the Annunciation, in alto relievo, by Mr. Phyffers, is well executed. The Sanctuary has been elaborately decorated by Mr. Bulmer. St. Mary's is now a parish church, the pastoral charge being entrusted to the Jesuit Fathers.

A most eligible site has been procured at Westminster for a new church and presbytery, plans for which are in course of preparation by Mr. W. W. Wardell, of Parliament street.

* This zealous priest published a translation of Venerable Bede's History. He had filled the post of Professor of Theology at the English College of Valladolid, in Spain, but after establishing the above mission, he was sent to the West Indies. He died at Trinidad, in 1823.

ROSMAN STREET, UPPER. (W.)

SS. PETER AND PAUL, CLERKENWELL.

THE Clerkenwell, or Saffron Hill Mission as it was first called, was established in 1843, by the late Rev. J. Hearn, and Mass was first said in the room of a house, No. 1, Leicester Place, Saffron Hill, now occupied by the members of the Metropolitan Young Men's Society. These premises continued to be used until 1847, when fortunately the purchase for £2,300 of the lease, for eighty-nine years, of a spacious baptist chapel in upper Rosoman Street, was the means of providing better accommodation for the catholics of this thickly populated neighbourhood. The present building is by no means unattractive in its exterior, and a cross surmounts the apex of the pediment. It has a grecian front, and the interior is capable of accommodating upwards of a thousand people. There are two side altars—of the Most Holy Sacrament, and of the Blessed Virgin, in addition to the high altar; and the sanctuary has been decorated with much taste. Under the judicious supervision of the Rev. J. Kyne, the present pastor, the church has been much improved, and in 1856, advantage was taken of the necessity of repairs, to reduce the size of the galleries and provide open seats, and in other ways to adapt the building more to the requirements of a catholic place of worship. The first priests attached to this mission, were Spanish ecclesiastics, the Rev. Fathers Herera and Farria. The

Rev. P. McClean was the next pastor, assisted by the Rev. C. Woollett, now of Kensington. On the death of Mr. McClean, in 1850, the present zealous and indefatigable pastor, the Rev. J. Kyne, succeeded, and to him, under God, are the catholics of Clerkenwell deeply indebted for the blessings they enjoy, in now possessing three chapels and six priests (Rosomon street, Baldwins Gardens, and Saffron Hill), where before they had only one chapel, and two priests.

ROTHERHITHE. (S).

THIS is a station which, it is hoped, will soon resolve itself into a self-supporting mission. Mass is said at Stroud Cottage, Trinity road, as a temporary arrangement, the mission being served from Bermondsey, by the excellent priests of which church, this new mission, on the extreme limits of their district, was opened a few years ago. Mass on Sunday at half-past 10, Afternoon service at 3.

SAFFRON HILL, GREAT. (W.)

CHURCH OF THE HOLY FAMILY.

THIS church is situated near to the New Victoria street, in which locality there is a large catholic population. It is a pleasing edifice, in the gothic style. It has, at present, no chancel or aisles, consisting only of

nave, the altar occupying a recess at the western end. There is an open wooden roof, and the exterior presents a fine window, and a well-proportioned belfry, or small tower and spire. The total cost was upwards of £2,000, the greater part of which was raised by the untiring exertions of the Rev. J. Kyne, the excellent parish priest of Clerkenwell, in whose district this neighbourhood was comprised. It is now a separate mission. There is a small presbytery attached, as well as a school-room. The church was solemnly opened on the festival of SS. Peter and Paul in 1854, by the Cardinal Archbishop, who officiated at the first High Mass, and also preached the first sermon delivered within its walls. This district is unquestionably one of the poorest in the metropolis.

SHEERNESS. (S.)

THIS mission commenced in 1821. It originated in a laudable desire, on the part of a considerable number of Irish labourers, employed in the construction of the present dock-yard. Their zeal was something even beyond the well-known generosity of the Irish race. One of them even raised some money to make a beginning, by mortgaging some little cottages, &c. Almost the whole of the present chapel was built by the poor congregation themselves, who gave to it their extra time and labour, and often prolonged them to a

ate hour at night. Their exertions were warmly seconded and approved by the then Vicar Apostolic (Right Rev. Dr. Poynter), who frequently visited the mission, to encourage them, but what contributed in a great measure, by divine grace, to bring their work to a successful issue, was the generosity of the then contractor, Sir Edward Bankes, who having purchased large landed property in the Island, granted on very favourable terms, a lease (renewable), of the site of the chapel. During his lifetime, he received only a nominal rent, and his son, the late Delamere Banks, Esq., generously consented to the same terms. Since his death, ten or twelve years ago, the annual rent has been £6. Prior to 1821, the priest at Chatham, (the Abbé Salmon) visited here occasionally. On the opening of the mission, the Rev. Mr. O'Malley settled here. He was followed by the Rev. Mr. Mahoney, who in turn was succeeded by the present clergyman, the Rev. Mr. Conway. The congregation has always consisted of shipwrights and labourers in government employment; for many years, it has also included a number of soldiers, and of sailors, till the recent appointment of a naval chaplain. The present services are, Mass for the soldiers, (special service) at 9½. Mass at 9. Evening service at 3. Sermon at each of the three services. A school is kept here also. The naval chaplain, Rev. H. Lea, has service on board the Clyde, every Sunday morning at 9½.

SLINDON HOUSE. (S.)

OF Slindon House it may be truly remarked, that it is a place of no inconsiderable interest. By Henry I., it was originally granted to St. Anselm, and as an appurtenance of the See of Canterbury, became the favorite summer residence of the Archbishop, until finally alienated by Cranmer, in an exchange between himself and Henry VIII. Here St. Thomas often sought retirement and relaxation ; here Cardinal Langton died. Here St. Edmund and St. Richard, then his chancellor, frequently lived; and here, in a room formed immediately under the roof, the offices of religion have continued to be performed through all the changes and persecutions of successive ages. This room is still the chapel of the congregation, whose present pastor is the Rev. John Sheehan.

SOHO. (W.)

ST. PATRICK'S CHURCH.—This spacious church is not remarkable in any particular to warrant an extended notice. Its external appearance is as unchurchlike as could possibly be imagined ; but whatever could be done to give it a devotional aspect in the interior, has certainly been done. It is, however, to be hoped that the immense congregation, and the zealous clergy who minister to their wants, will before long possess a

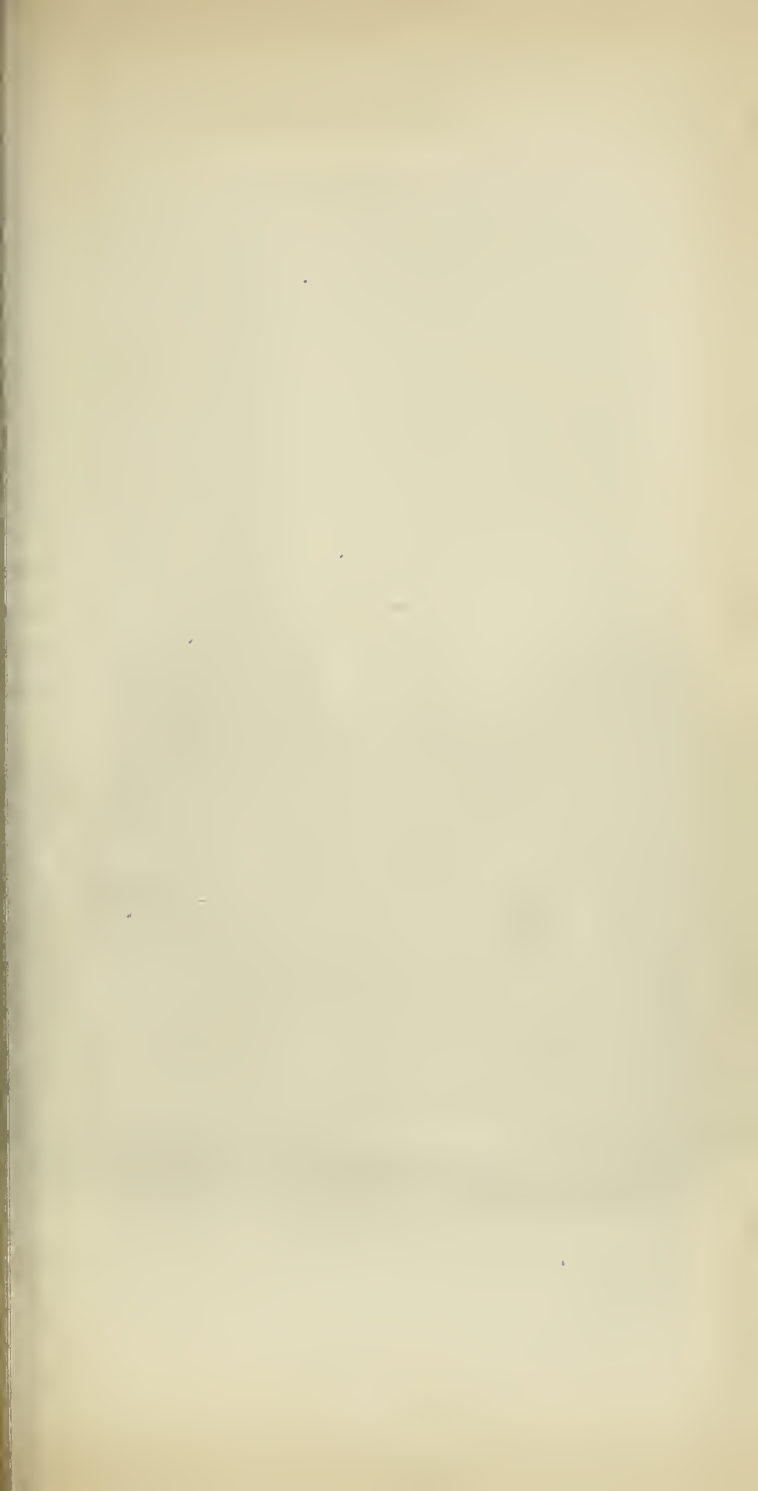
church still more commodious, and more worthy to bear the name of the great Apostle of Ireland. Such a project has been long talked of, and will doubtless be realised before long. The present building was formerly used for balls and promenade concerts, by the residents of the then more fashionable, than at the present, locality of Soho. In 1792, it was converted into a chapel, and solemnly opened on the 13th of September, in that year.

SOMERS TOWN. (W.)

THIS church is dedicated to ST. ALOYSIUS, and is situate in Clarendon Square. It was erected in 1808, by the Abbé Carron, whose numerous works of charity will long be remembered. For more than half a century, a venerable priest, the Rev. J. Nerinckx, officiated as senior Chaplain, and as a memorial of his unremitting works of piety and love, a handsome monumental tablet was erected on the 5th of April, 1856. It is nearly seven feet high, of gothic design, carved in Caen stone, and richly ornamented. It is placed immediately outside the railings of the sanctuary, at the gospel side of the altar, the spot where the aged and worthy priest always knelt, and upon it is inscribed the following, in illuminated letters — “In Memory of the Venerable and Saintly John Nerinckx, born at Nenore, in Belgium, August, 1776: Pastor of the Church of St.

Aloysius, Somers Town, and Founder of the Schools attached to the same: who after Fifty-four Years of Faithful Service in the Priesthood, was called to his Lord on the 21st of December, 1855. On his Soul Sweet Jesus have Mercy." With the Rev. gentleman's life, the history of this mission is closely united. He joined the Abbé Carron in January, 1800, having succeeded in escaping from Cayenne, where he had been sent by the French Republicans. He was ordained in Charlton street, near Clarendon square, by the emigrant Bishop of Avranches. On the Abbé Carron's return to France, in 1815, Mr. Nerinck succeeded to the charge of the Somers Town mission, which he held for the long space of time already mentioned. In 1822 he commenced the erection of the schools, now occupied by the good nuns of the order of the Faithful Companions of Jesus.

The church underwent considerable repairs and decorations in the year 1850—the altar and sanctuary being decorated in the elaborate arabesque style. The projecting pillars on either side of the altar are embellished with well-executed paintings, in compartments, representing the Blessed Virgin and our Saviour, and St. Aloysius and St. Philomena.





ST. ANNE'S CHURCH AND MONASTERY OF OUR LADY OF GOOD HOPE. SPITALFIELDS.

SPITALFIELDS. (W.)

ST. ANNE'S CHURCH.—This beautiful church, built by the Marist Fathers, and opened on the Festival of the Nativity of Our Lady, in the year 1855, is dedicated in honour of St. Anne. The event was celebrated with more than usual splendour. His Eminence the Cardinal Archbishop of Westminster officiated and preached. His Grace the Archbishop of Auch, then Bishop of Amiens, the Bishops of Southwark and Troy, and other distinguished ecclesiastics were also present. The plan of this church is cruciform, having chancel, two chapels, nave, aisles, transepts, porch, and choir over the principal entrance lobby. The chancel, spire, and transepts are not yet completed as shown in the engraving. Nine confessionals are built in the thickness of the aisle walls, and it possesses a spacious sacristy. The church communicates with the monastery of the Fathers by a short cloister. The style of the church is that which was prevalent in England towards the end of the thirteenth century, being late early-English; and the materials used in its construction are Kentish ragstone for the facing, with exterior dressings of Bath stone, and those of the interior of Caen stone. The length of the church inside, when finished, will be one hundred and sixty-two feet, and the transepts ninety-two feet long; the width of the church sixty-two feet; the nave sixty-two feet; the tower and spire, which will rise from the intersection of the nave and chancel with the transepts, will be two hundred and

thirty feet in height. The nave and aisles are divided from each other by rows of ornamental columns and arches, very rich in deep mouldings, and have massive open timber roofs, resting on stone corbels, those for the nave roof representing angels playing on musical instruments. The chancel, chapels, and tower, are to be groined with Caen stone. The lobby at the principal entrance, and the porch have also stone groined ceilings. The nave and aisles only are finished at present. The altar end, from the nature of the ground, could not be placed to the east, but stands about south-west; consequently the principal entrance is to the north-east. The leading features at this end of the church consist of a rose window, eighteen feet in diameter; the principal entrance, with very deeply recessed arch mouldings, mixed with a large quantity of stone, which is left rough for carving, and fourteen niches, which it is proposed to fill with figures of St. Anne, the Blessed Virgin, St. Joseph, the Evangelists, the Doctors of the Church, &c. The top niche contains a figure of Our Lord. Mr. Gilbert Blount was the architect.

The origin of this now important parish and mission cannot be better described than in the words of the most eminent Prelate under whose Episcopate the catholic religion has made such immense strides in the metropolis. In his sermon on the occasion of the opening services, His Eminence Cardinal Wiseman said—

“I cannot forget the beginning of these great things, how through the pious zeal of one priest,* now removed into another diocese, there was opened a poor mission in the adjoining school, and how little it was thought that any good that could be done would exceed the compass of one or two missionaries’ labour. But it would be unjust to forget one to whom so much is due, and to whom I trust the first memorial of any sort that shall be raised here to commemorate the piety of man shall be dedicated, a stranger to this land, a foreigner who came to spend a few days or weeks amongst us, and whom Providence guided here to see the destitution of the poor and their want of means to serve their God. A man he was with a strong, vigorous, and active mind, whom nothing could deter, but with a heart as soft and gentle as a child’s; for he could not speak of the poor of his district without a tributary tear. Though a foreigner, he asked leave to settle down here, to see if some good could not be done. I speak of that most virtuous and admirable priest, the Rev. JOSEPH QUIBLIER.† Seeing that nothing was to be done without powerful assistance, and knowing that there was in his city of Lyons, in France, a body of Ecclesiastics who were always ready to run to the succour of the destitute, he not only wrote to them and negotiated with them to come here, but

* The Rev. Robert Hodgson.

† Priest of the Arch-diocese of Lyons, and formerly the Superior of the Great Seminary of Montreal in Canada.

he went over and entreated them, and obtained at last the efficient aid of these zealous labours. It is well that you who belong to this place, and who, I am sure, are grateful to God for every blessing you receive through the ministry of these exemplary priests, should know the answer that was returned, when they were requested to undertake a mission in London. The answer was in the form of a question: "Is it to undertake a mission among the poor, or among the rich, that we are invited?" The answer was: "It is among the poorest of the poor." "Then we accept."* They would not have come if we had asked them to undertake one of the richer missions, at the other extremity of the city. And we owe not only this to that good man of whom I have spoken, but we owe something, nay, a great deal more; we owe the establishment of the Female Orphanage entirely to his vigorous exertions; as he likewise brought over from France that community of Religious who so zealously, and charitably conduct it. I fear it was that zeal, that devotedness, that self-sacrifice, that denial of so many comforts to which he had been accustomed, that undermined his vigorous health, and brought him to the premature grave, which now forms a mound in the cemetery of Issy, a place to which more than one has gone in pilgrimage to pray for rest on his soul."

It is but an act of justice to mention, that even before

* These are the words of the Very Rev. John Colin, First Superior-General of the Society of Mary and its Founder.

the first mission was established, the poor children were gathered together and instructed by pious laymen, one of whom recited the Rosary, inciting the poor to acts of devotion, and in other ways strengthening their faith. This was not forgotten on the realisation of their fondest hopes, and a testimonial presented to Mr. F. Napper on the occasion, duly records his services in the cause of religion and the poor.

STRATFORD. (W.)

SS. PATRICK AND VINCENT DE PAUL'S.

THE mission of Stratford is one of the most ancient of all the missions in the East of the metropolis. Its existence dates back as far as 1788, there being parochial registers existing from that period. This mission seems to have been begun probably through the favour of some friend, or through the establishment of a school at the still picturesque hamlet of Plaistow, two miles from Stratford. The chapel was afterwards removed to West Ham, on the very site of where must have stood the altar of the church of the Old Abbey of West Ham, some ruins of which existed till within a few years ago. Some persons can still remember having to mount the ladder which led to the humble barn-chapel of this period. In 1815, the present chapel was built by the Rev. Mr. Chevrallais, a French priest of the

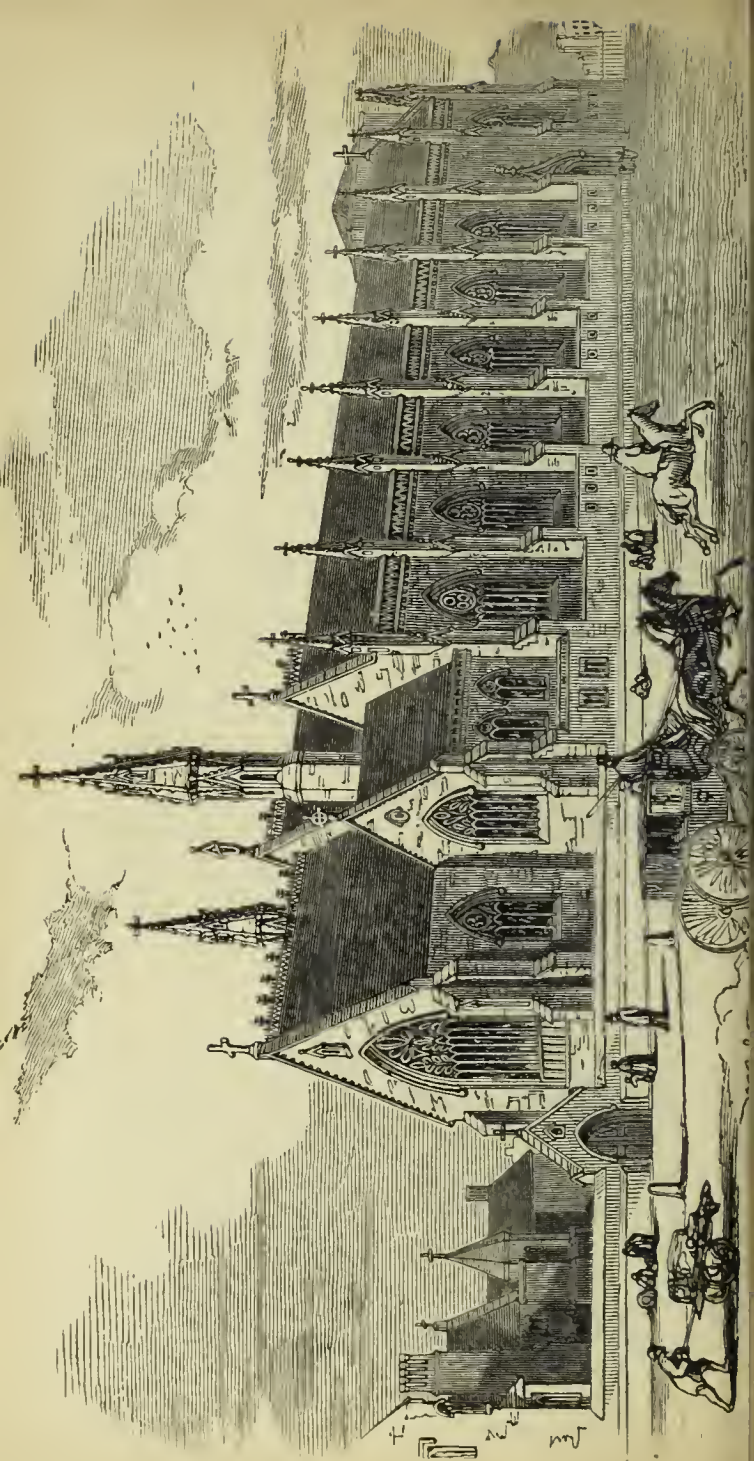
Order of St. Vincent de Paul, with two small school-rooms and the adjoining presbytery.

The catholic population belonging to this parish is estimated at 3,000. In point of fact, the parish comprises five or six different hamlets or localities, scattered round the present chapel, at distances of from two to six miles. It includes, besides, Stratford and West Ham, Forest Gate, Ilford, Barking, Wall End, Plaistow, North Woolwich, the new town springing up round the Victoria Docks, together with Bromley in Middlesex, Old Ford and Bow. There are schools for boys and girls at Stratford, another school at Plaistow, and a third, through the munificence of Lord Petre, at Barking. Owing to the Eastern Counties Railway, a new town has risen in Stratford, and there is great want of a new church and a great increase in the number of schools. Many of our readers will cordially join in expressing a hope, that the present energetic Incumbent, the Rev. Mr. McQuoin will soon be enabled to accomplish these desirable objects.

ST. ALBAN'S. (W.)

At present there is no mission in this town, hallowed as it is by many catholic reminiscences. The noble abbey church is a glorious specimen of what was effected during the ages of faith. Nicholas Breakspere, a monk of this abbey, became Pope, under the title of Adrian IV.





WESTMINSTER ROAD. (S.)

ST. GEORGE'S CATHEDRAL, SOUTHWARK.—This magnificent cathedral church (designed, however, by Pugin for a parish church, and not for a cathedral,) is now the seat of the Bishop of Southwark, who chose this edifice for the mother church of his diocese, not only on account of its extent, being the largest catholic church erected in this country since the so-called Reformation, but also for its convenient situation as well as for the reason that it was dedicated to the great patron saint of England, who also was selected as one of the patrons of the diocese. The style is that of the decorated or middle pointed, the windows (of which there are forty-nine) being remarkable for their correct geometrical tracery. There are three principal doorways, viz:—the great tower entrance, and the doors in the right and left aisles, together with twenty-one smaller doorways. The internal length is two hundred and forty feet by seventy, which is divided into a nave with a tower at one extremity, and a spacious chancel and sanctuary at the other, and aisles on each side. On the right and left of the choir are chapels of the Most Holy Sacrament, and of the Blessed Virgin. There are several other chantry chapels, two of which are perhaps the most perfect specimens of carved masonry of modern times. A noble arch, eleven feet thick and forty feet high, opens the tower to the nave. In the tower a splendid organ by Bishop and Son, is

so placed as not to obstruct the view of the great window, which is filled with beautiful painted glass, containing representations of St. George, St. Edward, and other English Saints. The great eastern window is also filled with painted glass, so also are those of the chapels, and one or two of the windows in the aisles. A magnificent *Corona lucis* is suspended from the roof of the nave. The baptistery is enclosed by a low open screen, in which an octagonal font, of most beautiful design, is raised on an octagon platform of stone. The pulpit is of stone exquisitely carved, and almost unrivalled in England. It is supported by marble shafts. Opposite to the baptistery is a splendid bronze crucifix, said to have been designed by Michael Angelo, which stands eleven feet high. It formerly belonged to Napoleon I. The rood screen which separates the nave from the chancel, is a double one of stone, supporting a rood loft, and is composed of open arches resting on marble shafts. The great rood is an original work of the fifteenth century, of great beauty. The image of Our Lord is from the chisel of the celebrated M. Durler, of Antwerp, the images of Our Lady, and of St. John, having been carved in England. The loft is ascended by two staircases, which are terminated by pinnacled and crocketed turrets, in which are hung the Sanctus and Angelus bells. The chancel is forty feet in length. The high altar is of Caen stone, surmounted by a slab of marble. The reredos is elaborately carved, having niches filled with images of angels and S.S. Peter and



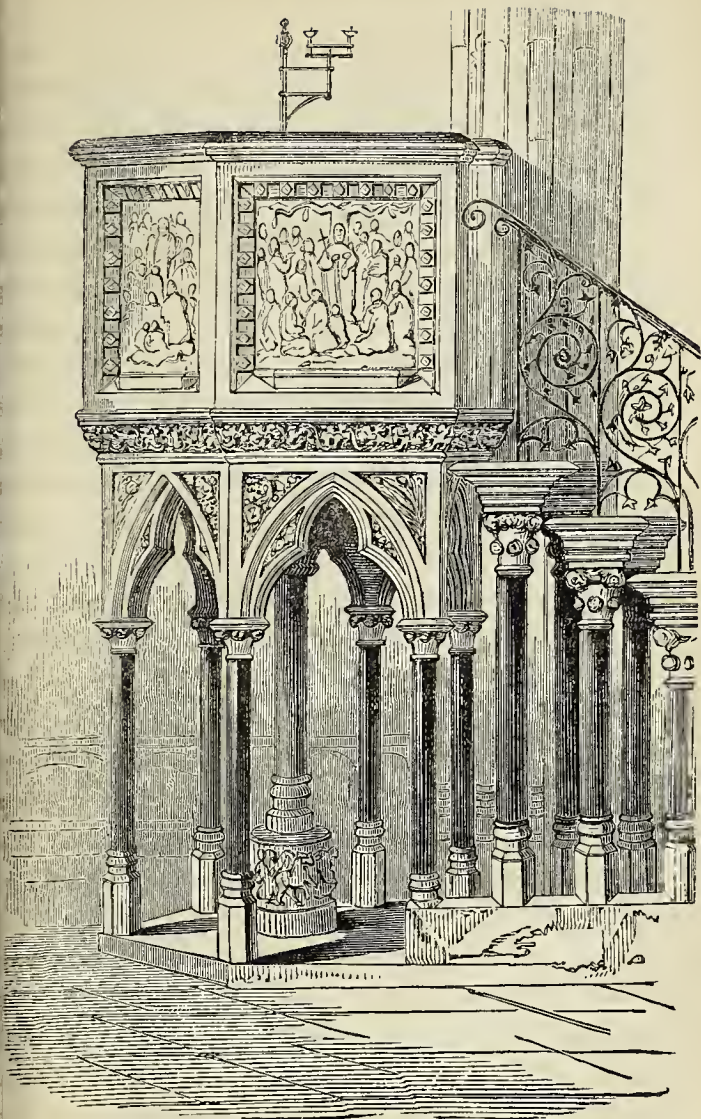
ST. GEORGE'S CATHEDRAL; FONT.

Paul. Connecting the cathedral with the bishop's palace adjoining, is a spacious cloister, and the sacristies are particularly lofty and spacious. The foundation stone was laid on the 26th May, 1841. The solemn dedication took place on the 4th of July, 1848, a day ever to be remembered by the Catholics of the metropolis. On that joyous occasion thousands of the laity filled the vast edifice, and while two hundred and thirty of the secular clergy were present, every one of the great religious Orders were represented. Bishops from Germany, France, Ireland and Scotland, Wales, Australia, arrived to join with the English prelates in their thanksgiving for the happy event. The Cardinal Archbishop of Westminster (then Vicar Apostolic of the London District), preached at the morning service, and the right Rev. Bishop Gillis of Edinburgh at the afternoon service. On the establishment of the Hierarchy, this church was the scene of the consecration of several of the new bishops, and during the time that His Eminence of Westminster was also Administrator Apostolic of this diocese, this church was his temporary seat, which was of course relinquished by His Eminence on the arrival from Rome (where he had been consecrated) of the present illustrious and pious occupant of the see, the Right Rev. Dr. Grant. It is but right that we should place upon record the name of him who has been, under Divine Providence, the chief instrument in the erection of St. Georges. This is the present Provost, the Very Rev. T. Doyle, D.D.,

who, in the words of a publication* from which we have gathered most of the foregoing particulars, "through the space of ten long laborious years, in spite of the greatest difficulties and obstacles in his way, devoted himself most generously to the great work; making many journies through England and a great part of Europe to solieit the alms of the Faithful, and obtaining strength and encouragement at the shrine of the Apostles to persevere in its accomplishment." St George's will, in itself, be a monument to the good Provost, and it is to be hoped that he may yet be spared to witness, by the generosity of the Faithful, the addition of the tower and spire, which is much wanted, to complete the design of this noble cathedral.

Wandsworth, Webb street, Clapham, Norwood, and Peckham, have all been carved out of the catholic parish of St. George since 1846, yet the baptisms at St. George's in 1855 amounted to 738, the exact number when not one of these five flourishing missions was in existence. In the year 1789, when the baptismal register of St. George's commenced, the entries were only 75. The catholic reminiscences of this locality are as follows:—In 1788, the mission was opened in the room of a house in Bandy-leg walk, near Guildford street. Subsequently, as numbers increased, a new building was commenced in the London road, not far from the present cathedral, and on St. Patrick's day, 1793, it was opened by Bishop Douglas, the dedication sermon being

* "A complete description of St. George's Cathedral, by G. White."



ST. GEORGE'S CATHEDRAL : PULPIT.



preached by the celebrated Father O'Leary. This building was used by the congregation until the opening of the present church, which is erected on the very spot (then called St. George's Fields) where, in 1780, Lord George Gordon preached his vile crusade against the catholic religion, and from which spot he set forth with 60,000 rioters, to destroy that faith by force of arms, and reduce to ashes the chapels and dwellings of the catholics in the metropolis. "*Deus noster in cælo : omnia quæcumque voluit, fecit.*" "*Magnum opera Domini.*"

ST. JOHN'S WOOD.

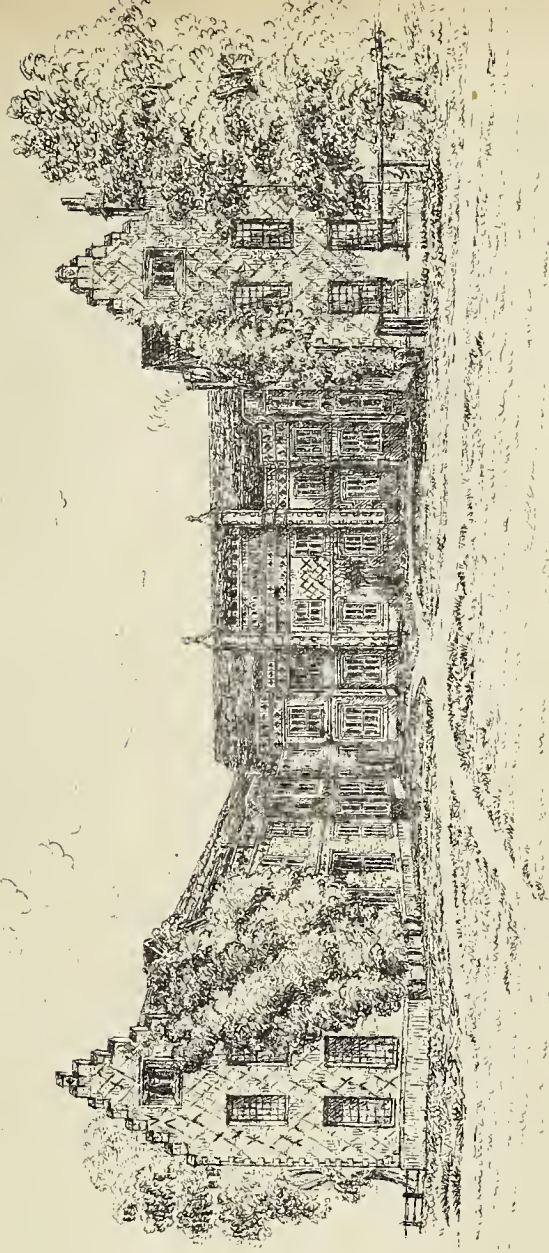
CHURCH OF OUR LADY.

THE erection of this church was commenced in 1834, and it was solemnly opened on the 9th of February, 1836, during the government of the London district by Bishop Bramston—the entire expense was defrayed by two ladies of the name of Gallini, who also liberally endowed it. The church is a gothic cruciform structure in the early English style, with lancet windows of the twelfth or early part of the thirteenth century. These are filled with stained glass, principally as memorial windows. There is a chancel with high altar, and there are also two side altars, all of which are carved in stone and much admired. The organ is a fine instrument by Bishop, erected in 1835. The church is spacious and well-arranged, lofty and imposing in its

general appearance—there are no galleries, but the church holds with ease about seven hundred persons. The figure of the church is that of a Greek cross the transepts forming two dwelling-houses, one occupied by the officiating clergy, and the other at present occupied by a catholic family. These, at some future time can be thrown into the church, and thus afford increased accommodation. St. John's Wood District contains above five thousand catholics. It was formerly comprised in the Spanish place district. The first priest appointed to the charge of the church of Our Lady was the Very Rev. J. O'Neal, who had previously been attached to the Bermondsey mission. The Very Rev. gentleman (now one of the Canons of Westminster, and Vicar-General) has continued up to the present time as the Rector of this church.

CHAPELRY OF SUTTON IN WOKING. (S.)

It appears from a rescript of bishop Wainfleet, of Winchester, dated at his palace of Wolvesey, 13th of April, 1464, that at least as far back as 1382, the tything of Sutton formed a chapelry subordinate in some respects to the parish of Woking, and to the Augustinian priory of Newark, two miles distant, on the banks of the Wey, to the north. The chaplain had the right to baptise, to bury, &c., and to claim a stipend of £14 a year, three hundred and fifty years ago,



NORTH FRONT OF SUTTON PLACE, 3 MILES NORTH FROM GUILDFORD. BUILT A.D. 1527.

THE CHAPEL IS IN THE EAST WING.



from the vicarage of Woking. The exact site of the original chapel of Sutton is not known with certainty. Twenty-five years ago, the Rev. Joseph Sidden discovered massy stone foundation wall, running east and west underground, in his garden at Vine Cottage, which adjoins to what is still called the Manor-field, where stood, as is well known, the original Manor-house of Sutton, on the spot now marked by a clump of birch trees. Vine Cottage, the birthplace, and now for the third time the abode of Mr. Sidden, who, after an interval of fifteen years, has begun his second chaplaincy at Sutton, is at the western extremity of the park, a quarter of a mile from the mansion. Near it is Pomona, formerly the residence of the benevolent Lady Luey Stuart, of the noble family of Traquair, who, until her death in 1830, was in many ways a benefactress to the Sutton mission. Pomona, before its purchase by the Webbe Westons of Sutton, was the seat of the Jenkins' family, one of whom wrote the "Treatise on Auricular Confession." The first manor house of Sutton, which stood at the west-end of the park, was beginning to decay, three hundred and fifty years ago, and, together with large estates attached to it, was bequeathed to her grandson, King Henry VIII., then just mounting the throne, by the royal Countess of Richmond, who died at Woking, on the feast of SS. Peter and Paul, in 1509. Sutton, as we learn from Domesday-book, (*"Rexhabet Sudton, &c."*), was, eight hundred years ago, the personal property of the Sainted King Edward the

Confessor, who owned also the manor and house at Woking, which has given its name to one of the Hundreds of the County of Surrey. The well that gave water to the old Sutton house of St. Edward, still remains in the manor field, elose to the birch trees which were planted by order of John Webbe Weston, Esq., of Sutton place, purposely to mark the venerable spot when, as the present chaplain witnessed, he removed the last remains of the old house fifty-five years ago. Mr. Sidden also remembers that the last persons who dwelt on the spot, were seven emigrant French clergymen, generously harboured there by the lord of the manor, Mr. Weston, at the first French revolution. The present noble and interesting mansion of Sutton place was built in 1527, by Sir Richard Weston, Kt, gentleman of the bedchamber to the King, from whom he received the manor of Sutton, &c, in recompense of faithful serviees. At the birth of English protestantism some years later, the Weston family nobly stood true to the faith of God's ehureh, and gloriously perpetuated in patience the primitive Christian worship at Sutton, throughout those two dark centuries, when the human power of persecuting protestant governments armed with fines, and dungeons, and racks, and quartering knives and halters, exereised a bloody legal tyranny over those faithful Englishmen who thought it reasonable to recognise the truth of God in the concordant universal teaching of the great body of united Christendom, rather than in the various self-contradictory,

and ever-changing notions, and interpretations of any description of protestants, whether those dissenting from the new parliamentary establishment, or those pretending to derive unity of doctrine from a richly-paid connection with it. The Westons of Sutton, like the great body of the catholic nobility and gentry, because they gave to God what belongs to God, were for that very reason, the more faithful in giving to Cæsar what belongs to Cæsar. Of this even the persecuting Queen Elizabeth was well aware; and often did she confide herself and national interests to catholic loyalty and patriotism. At the beginning of June, 1592, in one of her royal progresses to Portsmouth, the queen became for two days and nights, the honored and feasted guest of the catholic Westons, at Sutton Place. It is worthy of note, that soon after the queen's departure, a fire broke out and consumed the interior of the east-wing, leaving only the walls, which show the charred oak timbers, to the present day. This wing remained as the fire left it, for more than one hundred years, when, in the reign of queen Anne, John Weston, Esq., formed in its upper portion, a gallery one hundred and fifty feet long, measured from the old full-length painting of Elizabeth, at the head of the spacious staircase, to the northern extremity of this wing, where now hangs the great bell sounded for catholic worship, bearing on it, embossed, the date of its casting, 1530, three years before the separation of England from the centre of Christian unity. The chaplain now

keeps the keys of the east-wing : and about one hundred feet of the length of the gallery, is used for chapel purposes. The beautiful framework of the noble old windows still remains to shed light on the expressive ceremonial of the old religion of England. The bell rung at the elevation is inscribed "Sit nomen Domini benedictum. A.D., 1556,"—when Cardinal Pole was archbishop of Canterbury. It bears also the inscription "Lof God van al." Part of the ancient processional Cross of Sutton chapelry in Catholic times, still remains in the keeping of the chaplain ; also a very interesting ancient Relic chest, with its lock, &c., it bears inscriptions, and has been elegantly adorned with red and gold ; and contains what is described as a portion of the body of St. William, archbishop of York, nephew of king Stephen ; also a portion of the body of Cuthbert Maine, the first priest who with cheerful and humble piety generously suffered death for the Catholic faith, in the persecution of Elizabeth's reign, &c. The present chaplain remembers that his father, about the year 1805 at the time of some alterations in the mansion, found in what appeared to be solid wall, a small secret chamber, supposed to have sheltered the hunted chaplains of Sutton, when the house was, as usual in those persecuting times, beset and searched by the mercenary agents of the penal laws. For more than fifty years past, there has been preserved in the shrubbery the prostrate trunk of what was once a large old mulberry tree, which stood at the eastern side of the mansion, overshadowing the

spot where, as local tradition was certainly telling more than eighty years ago, the bodies of the Sutton missionary priests who had lived and died in disguise or concealment were brought out at night to receive the rites of catholic burial. The Westons in times past have been in many ways the benefactors of the country that persecuted them for conscience's sake. From Flanders, whither they had gone in youth, to seek that schooling and university education which persecuting laws denied them at home, they introduced into England the use of locks on navigable canals; likewise the growth of white clover grass and other improvements in agriculture about the year 1650. In an old number of the Gentleman's Magazine towards the middle of the last century, may be found a curious account of a Visit to Sutton place, written by the talented poetess, Miss Seward of Lichfield, the friend of Dr. Johnson. She expressly describes the long gallery which is now the chapel—

“ Rich ivyed windows shedding solemn light,
O'er the long gallery walked by many a sprite.”

The remains of Newark priory, on the banks of the Wey, visible from Vine cottage, dedicated to God under the invocation of the Blessed Virgin Mary, and of St. Thomas of Canterbury, at the close of the 12th century, well deserves a visit. So likewise do the chapels of St. Martha and St. Catharine, and much more the inspiring remains of Waverley abbey all easily accessible from Sutton; and all within its present much extended chapelry, or rather missionary district. Thomas Mon-

ington Weston Esq., of Sarnesfield-court, Herefordshire, is now lord of the manor of Sutton. He has this spring begun to repair the chapel, with a view to its speedy re-opening. In the meantime Mass is said at Vine cottage at 9 o'clock on all Sundays and Holydays.

The last prior of the English branch of the Knights of St. John of Jerusalem, was a Weston of Sutton: he sat in the House of Lords untill the dissolution of his Order under Henry VIII. On this account at the restoration of the Order under Pope Gregory XVI, by the Emperor of Austria, the late Captain John Weston of Sutton place, was honoured with the Knightly Cross of Malta. He died at the siege of Komorn leaving Sutton first to his uncle of Sarnesfield-court, and after him to his cousin Captain Salvin, of the West York Rifles, a worthy son of the excellent family of Croxdale Hall, Durham. The present Lord of the Manor of Sutton became the first catholic High-Sheriff of Herefordshire after the Emancipation Act.

TOTTENHAM. (W.)

TOTTENHAM and Edmonton have been noted for more than a century, for the number of their lodging houses for poor travellers, particularly for those from Ireland. They were also, after the French revolution, the residence of many of the French emigrants; yet it

was not until the latter end of the year 1793, that there was any catholic chapel in either of these places. About that period, the Abbé Cheireux, afterwards Bishop of Boston, in America, and finally Archbishop of Bordeaux, and a Cardinal, being a tutor in a protestant family in Tottenham, applied for, and immediately obtained permission of the then Right Rev. Vicar Apostolic of the London District, to engage a room in order that his exiled countrymen, and the poor Irish catholics might have every opportunity of attending to their religious duties. Fixing for that purpose upon a house in Queen Street, Tottenham Terrace, he regularly attended to the duties of a zealous missionary until his departure for America, in 1796. The Abbé Filiaries succeeded him, but dying in 1801, the Abbé Salmon officiated in his place. Leaving however for Chatham, after remaining only for a few months, the Abbé le Tellicr became his successor. Finding the room too small and unsafe for the congregation, the Abbé le Tellier erected at his own expense, a larger chapel house, &c., lower down in Queen Street. From about the year 1818, the catholics were unfortunately left without any local means of attending to their duties, the chapel having by some means been alienated from the possession of the faithful. At length, in the year 1826, the late pious and charitable Baroness de Montesquieu, seconding the views of the Right Rev. Dr Poynter, generously resolved to erect a chapel at her own expense. Purchasing for this purpose, a piece of

freehold ground in Chapel place, White Hart Lane the present chapel was immediately commenced, and solemnly opened on the 6th of May, 1827. From that year, till the summer of 1856, the late Rev. T. H. Ewart, who died on the 29th of March, 1857, had the pastoral charge of this mission. After twenty-nine years' service, he however resigned, and was succeeded by the Rev. J. H. Dale. A beautiful organ was erected by subscription, to commemorate the services rendered to religion by Mr. Ewart, and as the inscription upon it testifies as a token of personal regard. The building is a plain structure, forty feet in length, and twenty-five in breadth.

TUNBRIDGE WELLS. (S.)

ST. AUGUSTINE'S.—This church is situate in the Grosvenor Road. It was opened in 1837. In 1852 it underwent considerable alteration, and was decorated with some taste. The adjoining schools were erected in 1852. This mission was established about the year 1816. For some time Mass was said at the private residence of Mr. Harting, to whom is justly due the great merit of having fostered in its infancy this now prosperous mission.

TURNHAM GREEN. (W.)

ST. MARY'S.—This chapel is but an old cottage, with a number of wooden additions; but although it presents an uncouth exterior, the inside is exceedingly devotional, and so well economised, that there appears to be wanting no single piece of furniture, no appurtenance which a parish church could require. There is the chancel, the baptistery, the altar of Our Blessed Lady, the image of St. Joseph, the Way of the Cross, the confessional, the little organ, and a light open screen, separating the body of the chapel from the chancel, surmounted by a miniature rood, having the “Magnificat” emblazoned along the top. The altar is remarkable for its neatness, and there is a spirit of reality, solidity, and simple beauty, throughout this place. This is after all only a temporary building. Plans have been prepared by Mr. E. Pugin, for the erection of a magnificent gothic church, for this neighbourhood, Acton, Ealing, &c., which it is hoped before long, will be commenced. The present chapel is capable of containing about two hundred and fifty persons.

WALTHAM. (W.)

WALTHAM, situated on the high road to Cambridge, about six miles from Tottenham, and twelve from London, is a place of considerable catholic interest. It had formerly a magnificent Augustinian Monastery,

some fragments of which yet remain. There are a number of catholics now residing in this place, and also at Enfield, and for their spiritual benefit the Rev Mr. Dale, the resident priest at Tottenham, has recently established a mission or station. Through the kind assistance of a catholic gentleman, a well ventilated room, capable of accommodating a hundred persons, has been fitted up, and mass and a sermon is now given at stated times. May this humble commencement lead to more glorious results.

WALTHAMSTOW. (W.)

ST. GEORGE'S.—This, though used now temporarily for a chapel, was built for, and will ultimately be appropriated to the school. It consists of a spacious room, with an open roof and bell-cot. The school is capable of holding about one hundred children, and attached to it, is the school-masters' house, with a very characteristic open wooden porch. The whole building is carried out, both in a substantial and ornamental manner, and is built in rag-stone, with Caen-stone windows, doors, &c. Mr. Wardell was the architect.

WANDSWORTH. (S.)

WANDSWORTH, (or Wandleworth), derives its name from the river 'Wandle,' on which it is situated. It contains a population of about ten thousand souls, a considerable portion of which is composed of merchants who, having their houses of business in London, avail themselves of the advantages of the railway, to live in the healthy air of this suburb of the metropolis. The catholics of the Wandsworth mission, who are at least four hundred in number, were obliged originally to obtain spiritual aid and consolation from Hammer-smith and Chelsea, being upwards of four miles distant from either place. A catholic family having come to reside at Wimbledon, they obtained the privilege of a private chapel, with the provision that the catholics in the immediate neighbourhood should have the benefit of the chaplain's ministrations. This permission was granted to the family in question, by the much beloved and venerable Dr. Griffiths, V.A.L.D. But as the little chapel, which was kindly thrown open to the Faithful, was soon found to be insufficient for their accommodation, there followed an attempt to establish a mission at Wandsworth, as being the central point between Wimbledon, Putney, Battersea, and Clapham. This good work was first taken in hand by the Rev. Don. Claudia Lopez, a Spanish priest, whose zeal and abilities are fondly cherished by the old members of the mission, even to

this day. But the attempt failed at the time for want of means, and shortly afterwards the good priest retired from this scene of his missionary labours. The energy however, of the "little flock," which he left behind him with regret, were not damped by this untoward event, and they determined, if possible, to obtain a successor, by respectfully intimating to their dear bishop the need which they had of a priest, and their readiness to support him to the best of their ability. Numerous meetings were held for this purpose, and one in the "Mitre Tavern," at Tooting, at which the much lamented late F. Lucas, Esq., M.P., attended, and greatly urged forward the desired object. The exertions of the good catholics of Wandsworth were speedily blessed by Almighty God. They had the happiness of seeing Father Hodgson come to labour for them. and to the strenuous efforts of this zealous and self-sacrificing priest, Wandsworth is indebted for the foundation of its mission. His memory will be long held in benediction by the catholics of Wandsworth. Shortly after the opening of the mission by Father Hodgson, the Rev. Dr. De Lima came to it, in the capacity of chaplain to the family already mentioned. His first thoughts were, how to build a chapel at Wandsworth, as the Holy Sacrifice had hitherto been offered in the upper room of a Public House, which is still to be pointed out, and even this favour was obtained with considerable difficulty. The Rev. Dr. De Lima commenced a fund for this purpose.

This state of things continued till Dr. De Lima was succeeded by the Rev. J. Bower, now at Cowes, Isle of Wight, whose exertions, backed by the liberal and munificent gifts of Bishop Griffiths, enabled him to purchase a large piece of ground at Wandsworth, and to build thereon the present chapel, which is a part of a design prepared by the late A. Welby Pugin, Esq. The Chaplaincy, on which the Rev. Mr. Bower mainly depended for his support, failed him after a time, and he found himself beset with great difficulties. Still he nobly struggled on in his poverty for a long time, in the cause of the mission, and it was not till his health was completely broken, that he withdrew from here to another scene of missionary labour. The Rev. J. Bower was succeeded at Wandsworth, by the Rev. Denis Sheahan, who toiled for upwards of a year for this mission, with a zeal truly apostolic. That good priest then removed to Clapham, to open a mission there. From Clapham he set out as Chaplain to the English Army in the East, taking with him the benediction of Bishop Grant, who always loved him most tenderly. We need hardly remind our readers of Mr. Sheahan's fate. He met with a holy and enviable death in the Crimea, whilst engaged in giving the spiritual consolations of the sacraments, to our wounded and dying catholic soldiers.

The Wandsworth mission was next confided to the care of the Rev. P. Flannery, now at Webb Street, Southwark, whose efforts succeeded in re-opening the

School, which, through force of circumstances, had been discontinued for some time, and which now bids fair to be of great spiritual and worldly utility to the poor catholic children of the neighbourhood. To the Rev. P. Flannery succeeded the Rev. D. Brosnan, the present resident priest at Wandsworth. When the latter entered upon the duties of this mission, the prospect, humanly speaking, was gloomy enough. For the previous three or four years, the support of the priest had been thrown in great measure upon the hands of the bishop, so that there was even talk of having Wandsworth served from one of the adjacent missions. But at this particular juncture, the good Providence of Almighty God still watched over the interests of his poor people in this neighbourhood, and mindful of their former holy exertions, continued to them the great blessing of a resident priest. This, Almighty God did by inspiring it into the heart of a pious and illustrious convert to take up her abode at Wimbledon, to whom a chaplaincy was granted by the present bishop of Southwark, on the same conditions as had been before observed in a similar case. The Rev. Daniel Brosnan, who was appointed chaplain on the occasion, began at once to labour for the scattered catholics of this locality, and he had the happiness to reap the benefit of his labours, in witnessing the approach of several persons to the sacraments, who had neglected them for years. The private chapel remained open to the faithful for twelve months, when circumstances

occurred which led to its close. This was greatly to be regretted. But the good and pious convert already mentioned, knowing the needy state of the Wandsworth mission, and how absolutely it depended upon external support, has continued to aid it up to the present time, in a most liberal manner, and has kindly promised to do so for as long a term, as the conveniency of her means will permit. Thus this mission is still enabled to have its own pastor, and is making considerable progress, taking into account the circumstances under which it is placed. At one time, Wandsworth promised to be one of our most flourishing missions, from its central position, but the advent of the Redemptorist Fathers to Clapham, and the establishment of missions at Mortlake, Mitcham, &c., have been to some extent the means of throwing it back, as far as its capacity for self-support is concerned. Notwithstanding these drawbacks, the number of catholics increases, and the mission promises in time to support itself. As things are however at present, it cannot be denied that its state is precarious. This it would be desirable to remedy as soon as possible. One way of doing so—perhaps the most effectual—would be to have a house built for the resident priest, which would save him from being under a heavy rental, as is the case at present. And this could the more easily be done, as there is ample room for a house on the free ground in which the chapel stands. Until some such plan as this be devised and carried out, the state of

the mission must continue precarious, and prove a source of anxious care both to the pastor and his bishop.

WARWICK STREET. (W.)

CHURCH OF THE ASSUMPTION.—During the days of persecution and distress, this building was under the protection of the Bavarian government, which supported gratuitous schools in this country, at a time when the penal enactments were enforced with sanguinary severity. The old chapel was destroyed by the Gordon protestant rioters in 1780, after which it was rebuilt partly as it now exists. The exterior is a plain brick front similar to the majority of the older methodist conventicles. The interior has, however, been greatly improved, new open seats fixed, the cumbrous galleries curtailed in their proportions, and the sanctuary and altar decorated with very considerable taste. An altar piece of the Assumption, by the renowned sculptor, Mr. J. Carew, adds greatly to the beauty and propriety of the high altar.

WEBB STREET. (S.)

ST. MARY'S.—The present temporary chapel is a plain brick structure, not originally built as a place of worship. Its near proximity to the South-eastern railway

is a great drawback, and besides its size is very inadequate for the wants of the mission. Strenuous exertions are being made to provide a new church, as the present building must shortly be given up.

The mission had its origin in 1847, when a portion of the St. George's district was allotted to it. It was inaugurated by the Very Rev. Father Ignatius, and Father Hodgson, whose labours have been signally blessed in the establishment of new missions, also served the mission for some time. The Rev. R. G. MacMullen, B.D. formerly of the University of Oxford, and now of St. Mary's Chelsea, was one of the earliest priests attached to the Webb-street Mission. It is now served by Father Lawrence and the Rev. J. Flannery.

WEST GRINSTEAD. (S.)

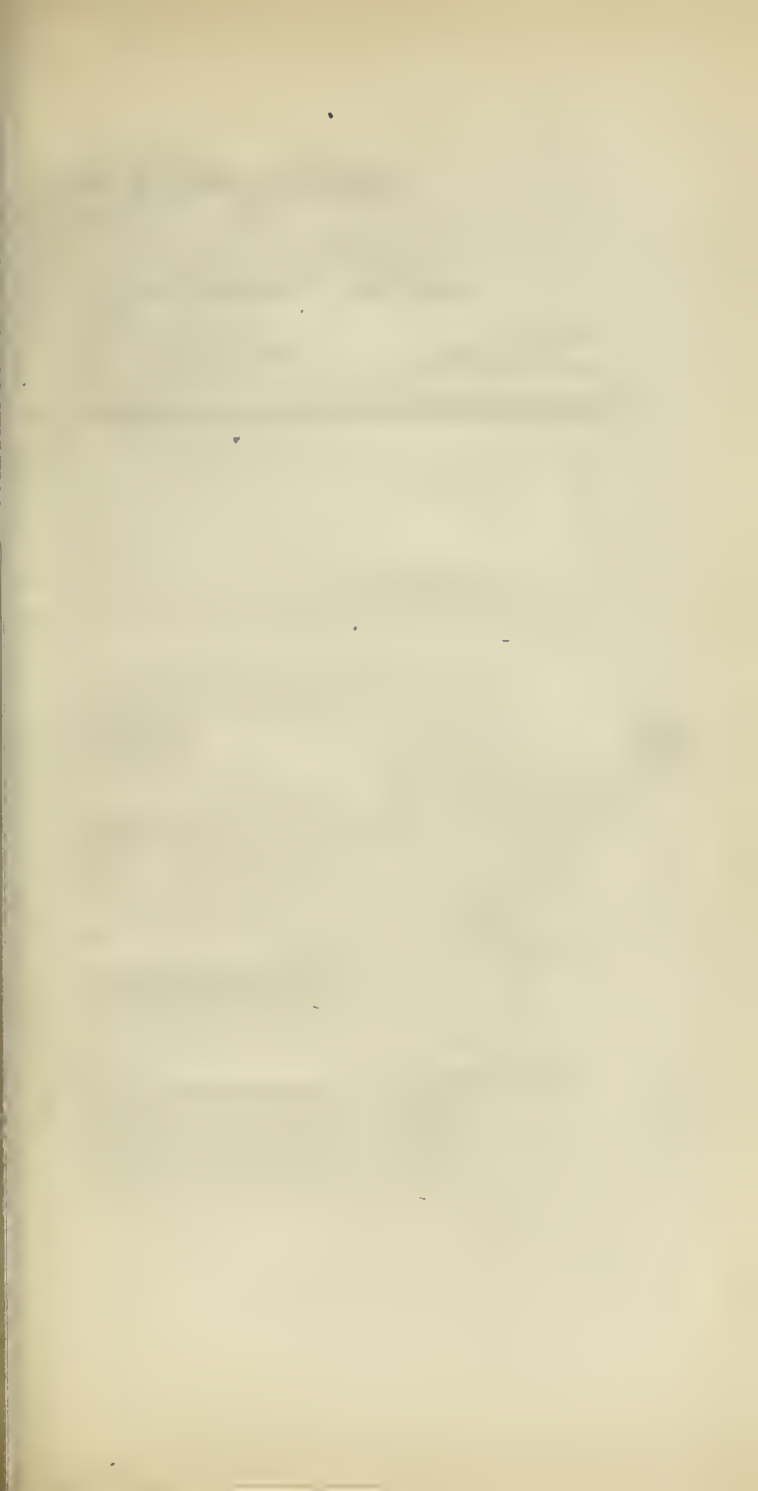
THIS mission dates back at least from the year 1744. The chapel is in the heart of a secluded agricultural district, nine miles from a railway station. The priest's house where the chapel now is, was given to the church under bishop Challoner about 1755, by the last of the Carylls, whose pleasing portrait, painted in his youth, adorns the priest's parlour. Before the old mansion of the Caryll family in West Grinstead park was pulled down, by the father of the present aged Sir Charles Burrell, Bart., its domestic chapel had long been the seat of catholic worship for the neigh-

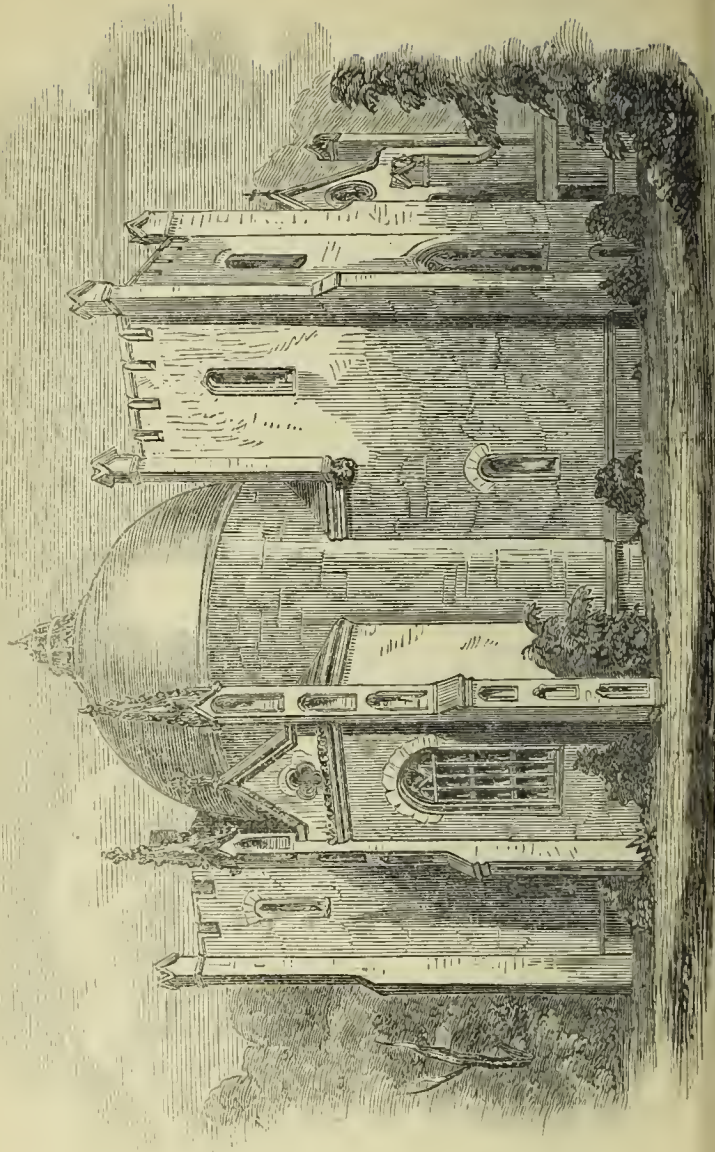
bourhood. It stood within the park, close to the copse, now surrounded by a moat. Sir Charles told the Rev. Joseph Sidden, that the Ionic pillars now ornamenting the door-way of the chapel-house, once served the same purpose at the mansion of the Carylls, having been given for their present use by the former baronet, his father. Pope was a visitor of the Carylls: *his* oak is still conspicuous in the park, not far from the chapel house. There he sat and wrote,

“This verse to Caryll, Muse! is due.”

Knapp castle, about a mile distant, under the Carylls in the reign of James I., had been the seat of religion. Here, near the ruined tower, about the year 1770, was found a massy gold ring, on the inside of which was inscribed in Saxon characters, the expressive motto “Joye sans fyn.” Under the altar of the present chapel, was preserved three years ago, and no doubt is still preserved, a very edifying autograph letter written from his dungeon in Newgate, November 1643, by Father Arthur Bell, O. S. F., to his Provincial, not many days before he suffered death for conscience sake, under the penal laws of protestant England. Father Bell was hung, disembowelled and quartered for being a priest, December 11th, 1643.

The chapel porch entrance from the public road was built in 1852, by the Rev. J. Sidden, who begs the prayers of all that enter by it.





WEYBRIDGE. (S.)

ST. CHARLES BORROME0.—THE mission at Weybridge is a continuation of a mission that formerly existed at Woburn Farm, the present seat of the Honourable Locke King, M.P., and distant from Weybridge about a mile. Woburn Farm was originally the seat of the Southcotes, an ancient catholic family. Mr. Philip Southcote, the last male heir, died in 1758, his widow, Mrs. Bridget Southcote, lived until 1783. The family then being quite extinct, the estate descended to the then Lord Petre. No documents relative to the Woburn mission had been preserved at Woburn, prior to the year 1750, at which time it was served by the Dominican friars, and as it is certain from other sources that the Southcote family were always catholic from the time of the "reformation," and that the Dominicans had many monasteries and parishes in Surrey, we may safely infer that they were the only chaplains at Woburn since the reformation. At the dissolution of the monasteries in England, the Dominicans took refuge in Flanders, and established a monastery in the village of Bornham in that country, whence the mission at Woburn with other Dominican missions, were constantly supplied with missionary priests during nearly three hundred years. The only Dominican Fathers, missionaries at Woburn, whose names have been there preserved, are Father Benedictus Short, who was there fifty years (from 1750 to

1800); Father Joseph Caestryck, who succeeded him from 1800 to 1815; and Father Peter Pius Potier, who served from 1815 to 1835. Sir John St. Aubin, a kind and liberal protestant resided many years at Woburn during the time of Father Caestryck, and to his honour be it said, he gave full permission for the continuance of the catholic service, and caused a large room at the lower Lodge to be constructed as a chapel. The exact date when the chapel was removed from the Mansion is not known. The estate was sold and fell into the hands of a protestant gentleman, and no provision having been made for the continuance of the chapel, the Rev. Father Potier found it necessary to remove to Weybridge, where, during nineteen years, he continued to say Mass and perform all other religious duties in a private house in the village. His health, with age, declining, he wished to retire to his convent, and accordingly with the consent of his superior, he resigned the mission into the hands of the Bishop, the late Right Rev. Dr. Bramston. By this time a chapel had been erected at the sole cost of the late James Taylor, Esq., of Islington and Weybridge, upon part of his estate at the latter place. It was blessed and opened by Bishop Bramston on the 4th of November 1836, and dedicated to St. Charles Borromeo. The form is a Grecian cross with a dome over the centre, the altar and sanctuary forming a tower. There is also a mortuary chapel of the same form and size under it, which is private. The remains

of the late King Louis Philippe, repose there. The first missionary priest established at the chapel of St. Charles Borromeo was the late Canon Thomas Bowman (of Bermondsey,) who remained five years. He was succeeded by the late Rev. John Welch, who remained upwards of ten years, until his death in 1850. The next in succession was the Rev. R. Hodgson, who remained until 1854, when he left at the death of Canon Dambrine, to take charge of his establishment at Woolhampton. The present respected Incumbent is the Rev. John Macdonald. During the incumbency of Mr. Hodgson, a small mission was established by that gentleman at

SUNBURY, MIDDLESEX.—This mission was composed of about two hundred of the very poorest Irish labourers, and others whom Mr. Hodgson attended. The Jesuit Novices from Old Windsor kindly catechise there twice a week, and this little interesting flock are now served and Mass said there every second Sunday by the Rev. John Macdonald.

WINDSOR. (S.)

ST. JOHN THE BAPTIST, CLEWER GREEN.

SOME description of this mission will be interesting, inasmuch as it is the one nearest to the residence of the English monarchs—that magnificent castle, erected

in catholic times, and containing, as it does, abundant proof of the ancient regard for religion, in the noble collegiate chapel of St. George, the great patron of England. Eton college, too, not far distant from Windsor, shows what our catholic ancestors could accomplish in the ages of faith. Alas! that these noble monuments of piety should be so perverted from their original use. It is not surprising that the influence of the English sovereign should prevent the catholic religion being professed for many years in this locality. Indeed, from the so-called Reformation till the commencement of the present century, there appears to have been, as far as we can discover, no provision for the spiritual wants of the few surviving catholics. The first approach to a better state of things was, according to tradition, very early in the nineteenth century, when the Holy Sacrifice was occasionally offered up in the house of Lady Mannoek at Datchet about a mile from Windsor. About the year 1810, John Riley, Esq., of Hastings House, Hastings, gave up a room in his house at Windsor, and Divine service was performed there till some time after his death, which occurred in 1817. When the lease of this house expired, then the priest, the Abbé Ducloux, French Professor at Eton, said Mass at his own residence, but even this was done quietly, and almost surreptitiously, for fear of giving offence to the authorities. Eventually, Mr. William F. Riley, of Forest Hill, the only son of Mr. John Riley, not being able to

procure a site in Windsor, built the present chapel on his own property at Clewer Green, partly at his own expense, and partly from funds left for that purpose by his father. The chapel of St. John the Baptist, opened in 1826, is a mile out of the town, and although small, is generally able to accommodate the congregation. The sanctuary presents an elegant and chaste appearance. The chapel contains a small gallery and organ. In 1844, on the occasion of King Louis Philippe's visit to England, a tribune was added. This tribune is occupied by the patron and his family, but is always generously relinquished by them in favour of catholic royal, or illustrious visitors to the English royal family. Over the tribune and sacristy, a room was erected, which now serves for the parish school. The chapel stands on a spacious and ornamental piece of land, and adjoining it is a very commodious presbytery. The mission is endowed. It has been served by the Rev. Charles Comberbach, who, in 1830, was succeeded by the Rev. John F. Wilkinson. At the close of 1854, Mr. Wilkinson was removed to another part of the diocese, when he was succeeded by the present exemplary chaplain and pastor, the Rev. Augustus Applegath.

WITHAM. (W.)

CHURCH OF THE HOLY FAMILY.

THIS church was erected and solemnly opened by the Cardinal Archbishop in the latter end of 1851, the foundation stone having been laid in the month of May. in that year, by His Eminence. It is situated near to a station of the Eastern Counties Railway, and is therefore easily accessible from London. The church which has sittings for about two hundred people. is an elegant little building, with all the feeling of one of our old churches—all that quiet unpretentious beauty which arises from a truthful carrying out of the purpose for which the building was intended. There are no affected variations from uniformity—nothing ugly and useless. to show the designer could be original: but where a break was required, there we have one. There is no tower to take up the room, nor obstruct the view inside by its massive piers, but a portion breaks out from the general view at the west end, containing the principal door, and two light windows above; and after two sets off runs up into a simple gable bell turret, crowned with a pretty cross. The north side of the nave is divided into six compartments by buttresses, and in each compartment is a single lancet window; beyond this is the sacristy and its porch. The south side is the same as the north, but the second compartment is occupied by the porch. At the east end is a triplet window with geometric tracery which lights the chancel,

and an open umber hammer beam roof covers the nave and chancel in one span. The dimensions of the church are—whole length, seventy feet; nave fifty-five feet, by twenty-two; chancel, fifteen feet, by fourteen; sacristy, twelve feet by twelve. It is built of the blue Kentish rag, with dressings of Caen stone.

WOOLHAMPTON. (S.)

ST. MARY'S.—THIS is a chapel attached to the collegiate school of St. Mary, under the direction of the Very Rev. Canon Crookall, D.D. It was opened in the year 1848. The Rev. R. S. Hodgson is the Vice-President of St. Mary's. The mission of Newbury is served from Woolhampton.

CANON DAMBRINE, who died in June, 1855, had the pastoral charge of this place for twenty-five years. When first he came to the mission, the chapel was a miserable place, and his residence a still more wretched hovel.

The present church was erected by his untiring zeal and the other capacious buildings, capable of accommodating 140 boys, at the school which he established. Newbury mission, and a girls' school there, were also founded by him.

WOOLWICH. (S.)

THIS is a very handsome gothic church dedicated to St. Peter, and built from the designs of Mr. A. W. Pugin. It is situated within a few minutes' walk of the North Kent railway. A chapel had previously existed here, since 1815. In 1841, the Board of Ordnance having granted in perpetuity a piece of ground one hundred and twenty feet in width, and two hundred feet in length for the site, the church was commenced, and solemnly opened on the 26th October, 1843, when the Right Rev. Dr. Morris, bishop of Troy preached. The style of architecture is decorated, of the period of Edward I. The principal portion is built of brick, but the doorways, windows, arches, wreathing of buttresses, pillars, &c., are of stone. The extreme length of the church is one hundred and forty feet, by sixty-two feet, and the height of the tower and spire (when completed) one hundred and fifty feet. There are three altars, and the chancel is divided from the nave by a rood screen. The font is in the north western corner of the west aisle. There is an image of St. Peter, over the entrance door, and another of Our Blessed Lady at the west end of the building. The western window is a very fine one, its extent being twenty-four feet by sixteen. All the windows are of different tracery, the roof forms an arch to the top of the building. The grand entrance is on the south-western side of the door. The sacristy is on the north side, and communi-

cates with the presbytery by a cloister. There are low open benches, and the church affords accommodation for about two thousand persons.

RELIGIOUS HOUSES, &c.

In the dioceses of Westminster and Southwark, there are eight religious houses of men, viz.—the Passionist Fathers at the Hyde; the Fathers of the Oratory at Brompton; the Marist Fathers at Spitalfields; Brothers of Poor Schools at Hammersmith, and Brothers of Mercy at Hammersmith; the Redemptorist Fathers at Clapham; the Christian Brothers at Clapham; and the Capuchin Friars at Peckham.

The convents of religious women in the same two dioceses are twenty-seven in number. Of these, three are situate at Hammersmith, viz.—the Sisters of the order of St. Benedict, of the Good Shepherd, and the Little Sisters of the Poor. The convent at New Hall is of the order of the Holy Sepulchre. There are three convents of the order of “Faithful Companions of Jesus.” These are situate at Isleworth, Somers Town, and Hampstead. There are five convents of Sisters of Mercy, viz.—those of Bermondsey, Blandford square, Brighton, Chelsea, and Great Ormond street. At the latter establishment the sisters tend the inmates of St. Elizabeth’s hospital, founded in 1856, chiefly through

the munificence of His Eminence Cardinal Wiseman, Lord Campden, and other charitable personages.

There are two convents of the Order of the Holy Child Jesus, viz :—at 5, Bentinck street, Manchester square, and at St. Leonard's on Sea. The convent in Broad street Buildings, (St. Mary's, Moorfields' district) is of the Ursuline Order. That at Holloway, is of the Order of St. Francis. A convent of the Order of the Sisters of Our Lady of Compassion, is situate at 10, Lower Grove, Brompton. There are three convents of the Order of the Immaculate Heart of Mary at Kensington, Westminster and Greenwich. Handmaids of Jesus and Mary, at Spitalfields, Order of the Sacred Heart at Roehampton, Order of Our Lady of the Orphans at Norwood, Order of Our Lady at Clapham, Order of the Sisters of Christian Retreat at Kennington, and a Sisterhood of Charity at Greenwich. There are alms-houses for decayed catholics at Hammersmith, Chelsea, and Ingatestone, and Orphanages for Girls at Norwood and Kennington, and for Boys at North Hyde, and Somer's Town.

We append a few particulars of some of the principal Religious establishments.

BENEDICTINE CONVENT, HAMMERSMITH.

TRADITION says that this house was a convent, even before the Reformation. In 1685, it was purchased by Mrs. Francis Bedingfield, Superioress of a community which had been invited over from Munich, by Catherine of Braganza, consort of Charles II. The nuns established a school for young ladies, which flourished till the time of the French revolution : but at that period the community had so much decreased, that only three members remained.

The English Benedictine Nuns of Dunkirk, who in 1793, had been expelled from their convent by the French revolutionists, obtained leave, after eighteen months' imprisonment, to return to England, which they effected in May 1795 ; and it was agreed with the ladies of the former establishment, that they should settle in the Hammersmith Convent ; where they, also, have ever since kept a school.

The house is very spacious : at the back is a large court, surrounded on three sides by a covered walk, beyond which are extensive gardens. The chapel which was formerly a public one, was erected by George Gillow, Esq., in 1812, is large and handsome : the lower part now forms the nun's choir. The pensioners occupy pews between the choir and sanctuary. The altar-piece is considered a fine one : it represents the crucifixion ; and the sanctuary is adorned with statues of Our Lady and of St. Joseph. This chapel underwent

great alteration in 1853, when in consequence of the erection of the new church at Brook Green, it ceased to be open to the public. The nun's former choir, and the sittings for the young ladies which were in a gallery above, where they were out of sight of the congregation, has now been partitioned off, and forms a spacious Chapter-room.

CONVENT OF THE LITTLE SISTERS OF THE POOR, HAMMERSMITH.

The Order of the Little Sisters of the Poor, was introduced into England in April, 1851, and has for its object the clothing, feeding, and providing for the most destitute, infirm, and aged of Christ's poor. A large number of needy afflicted old women constantly enjoy the comforts of a home under the care of the Sisters, who, in order to provide for their numerous wants (for the Convent has no funds), become themselves beggars, not alone for money, but likewise for food and clothes. Daily may some of them be seen passing through the streets of London, in their little pony-cart, and visiting such houses as they have permission to go to, to receive scraps of meat, broken bread, cold vegetables, or any other articles that can be spared, which they afterwards prepare for their poor and themselves.

ST. EDWARD'S CONVENT, BLANDFORD SQUARE.

THIS foundation owes its existence to the zealous exertions of the late Rev. John Hearne, of the Sardinian Chapel, Lincoln's Inn Fields, and his brother the Rev. Edward Hearne, of Warwick Street chapel. Towards the end of the year 1841, they formed the project of establishing a community of the Sisters of Mercy in the Lincoln's Inn Fields district—and in the spring of 1842, six ladies (from London), who were willing to devote themselves to the proposed good work, entered the Novitiate of the Mother House, Baggot Street, Dublin, as Postulants, and after a short probation received the white veil as Novices.

A seventh postulant for the new foundation joined them soon after. At the end of two years (*viz.*, in 1844), the six sisters made their vows, and received the black veil from His Grace the Most Rev. Dr. Murray, Archbishop of Dublin. On the following day they set out for London, accompanied by the Rev. Messrs. Hearne—a Superioress from the Mother House, who was to remain with the infant community for a year, one professed lay Sister, and a novice (the seventh sister belonging to the foundation). A house in Queen Square, Bloomsbury, had been taken, and furnished for the Sisters, by the Rev. Messrs. Hearne and several kind friends; and the day after their arrival, they were visited by the Right Rev. Dr. Griffiths, who blessed the house, and dedicated it to St. Edward, King and

Confessor. (August 2nd, 1844, is the foundation day).

The Community remained in Queen Square, till the lease (of seven years) had expired; their chief duties while there being the Visitation of the Sick Poor, and the Instruction of adults. But having no means of carrying out the other two objects of the Institute, viz. "the Education of Poor Children," and "the Protection of Distressed Women of Good Character," they were most anxious to build a Convent with schools and a House of Mercy attached to it.

In 1849, the ground on which the present Convent of St. Edward stands, was selected as an eligible site for the building required; and the Sisters having opened a subscription list and obtained sufficient funds to begin with, the erections were commenced, early in 1850, from designs by Mr. Gilbert Blount.

In July, 1851, the Community removed from Queen Square to their present Convent (*half* of which only is as yet erected.)

Two Schools (attached to the convent) were opened in the October following—one for infants, the other for the senior children. Within the last two years, a third School has been opened. These three School rooms enable the Sisters to receive about four hundred children. Those who attend, pay one penny per week, as in the National Schools in Ireland.

The largest School room is still in use as a temporary chapel; when the Sisters shall be enabled to build the church, they will receive at least two hundred more children in this room.

THE HOUSE OF MERCY.

THE House of Mercy (also attached to the Convent) is for the admission and protection of young women of good character, who are intended for service, or who may be for a time out of place. Girls of fourteen or fifteen, usually remain in the House of Mercy for *two years*, till trained for service; and those who have already been in service, till they are provided by the Sisters with suitable situations. While in the House, they are employed (according to their abilities) in house-work, needle-work, washing, ironing, &c. &c. There is an extensive Laundry attached to the House of Mercy, the profits arising from which form the principal support of this Institution. There are at present upwards of sixty young women in the House of Mercy, who are fed, lodged, and partially clothed by the charity. They pay, on entrance, five shillings, and no limited time is fixed for their stay.

There are in the House of Mercy four large dormitories, an infirmary, work rooms, lavatory, parlours for visitors, a large wash house, ironing room, drying room, mangling room, packing room, &c., &c.; in fine, this portion of the building is most complete, except for the dining hall, which is intended to be under the church when built.

The House of Mercy was raised in 1853, at the sole expense of a most generous benefactor (J. Pagliano, Esq.), and was dedicated (by his particular request) to "Our Blessed Lady and St. Joseph."

For the fittings-up and furniture of this establishment, the Sisters are indebted to subscribers. Since the opening of the House of Merey in 1854, the Sisters have gradually (as funds would permit) added to the number of inmates received. The House was built for sixty, but there are generally about sixty-five in it now. Four hundred have been admitted since it was opened, and good situations provided for all who have proved themselves deserving of recommendation.

The number of St. Edward's Community is at present twenty-four; viz., sixteen Choir Professed Sisters, four Professed Lay Sisters, two Novices, and two Postulan's.

ST. JOSEPH'S, CHELSEA.

ST. JOSEPH'S Convent of Our Lady of Mercy, is situated in Cadogan street, Chelsea. It comprises a long range of buildings quite in the convent style, and was founded by the late Joseph Knight, Esq., formerly of Chelsea: it was opened in the Spring of 1845. The large schools on the premises (the parochial schools), conducted by the Sisters of Merey and the Christian Brothers, are attended by from six to eight hundred children. The Sisters of Merey are also daily engaged in the visitation of the sick poor of the locality; also in the religious instruction of adults, and the other works of merey peculiar to their institute. The Order

of Mercy is similar in its labours to that of the institute of the Sisters of Charity in France, though as yet perhaps more limited in their sphere of action. There are now, however, many convents of this Order, not only in England and in Ireland (where it was founded nearly thirty years ago), but also in North and South America, Australia, New Zealand, and other distant parts of the world.

MONASTERY OF THE GOOD SHEPHERD.

FORMERLY BEAUCHAMP LODGE, HAMMERSMITH.

FOUNDED in the year of Our Lord 1841, from Angers. The Congregation of our Lady of Charity, for the Reformation of Penitent Women, was commenced in the town of Caen, in the province of Normandy, 1641, by the Rev. Père Jean Baptist Edens, of the Order of Jesus and Mary. After ten years of trial, and delays, which were greatly increased by the death of the Bishop of Bayeux, in May, 1647, the zealous priest succeeded beyond his expectations in obtaining from the new prelate letters authorising the Institution, and which permitted the fourth Vow, the labor for the conversion of these poor souls. The day the letters were put into the hands of the Rev. P. Edens, was the 8th of Feb. 1651, on which the Feast of the Sacred Heart of Mary was kept in the Diocese. This holy man had placed the congregation under the special protection of

the I. H. of her whom he loved so much, and she thus obtained for him his desired object by the formal sanction of the Bishop. The New Order was confirmed by His Holiness Pope Alexander VII. Jan. 1666, and again by Pope Innocent XI. The congregation observes the 20th day of October as the Feast of the Sacred Heart of Jesus, and that of the 8th of February as that of the Blessed Virgin, for which a special office has been appointed, and the feasts observed with the greatest solemnity. This devotion was especially appointed by the fervor of the holy Founder, to be, as it were, the soul of the Institute, to animate all the actions of those who should enter into it.

The erection of a branch of this congregation into a Generalat took place in the year 1835, and was granted by His Holiness Pope Gregory XVI., in the fifteenth year of his pontificate, to the Superior of the House at Angers, in the Department of Maine et Loire. The title "Of the Good Shepherd" was added to "The Daughters of Our Lady of Charity." Since the year 1835 the foundations made from Angers have multiplied to fifty-four in number, twenty-seven in France, twelve in Belgium Germany and Italy, five in Africa and Jerusalem, two in Asia, five in America, two in England, one in Scotland, and one in Ireland.

By a decree dated July 21, 1855, the said congregation of the Generalat has been, by His Holiness Pope Pius IXth, divided into provinces. The Convent of Hammersmith is the Provincial House for Great Britain

and Ireland. This grant will facilitate the means of extending the congregation, and will enable those who are zealous to labour for the salvation of souls, to enter the Institute without leaving their country. The House is being enlarged for this purpose. The Penitentiary has already been so far enlarged as to accommodate one hundred young women. The most desirable addition to be made now, is to arrange for the second object of the Order by having a "Class of Preservation;" but this requires much pecuniary aid before it can be effected. "The Good Shepherd" has had many kind friends—it has been fondly cherished as the "Home of the lost child"—many blessings were drawn down upon it by her whose name will be long revered as the "Mother Foundress," having been sent from the Genli Monastery of Angers, in the year 1840, to found this house, and this under the most trying circumstances. Her superior mind, her courage, and sweetness of manners, attracted all who saw her, and made them friends of that work of mercy in which she was engaged; some of these friends are still mindful of the wants of the poor penitents—many have been called out of this world, or otherwise withdrawn. The Establishment is now feeling the loss, and unfortunately, an error has crept into the minds of some, that those wants no longer exist, which, a few years past so efficaciously obtained relief from the charity of those who united themselves in the great work of the conversion of the most destitute. May God grant that this mistake may

be rectified, or some poor souls may feel the sad effect. The past charity of those whose names are not only in the Book of Life, but also in that of the Good Shepherd, will be for ever in remembrance, and they will now have the consolation of learning that a prospect is open for the extension of this work of mercy. The co-operation of the Faithful is needed; as the Saviour of the world, now, as in his own time, often calls those to labour for the great object of the salvation of souls, who have no worldly wealth. This leaves the secular a meritorious means of working with those who are secluded from the world, to labour in the pastures of the Good Shepherd.

DEUS LAUDETUR.

REFORMATORY SCHOOL, BLYTH HOUSE,
BROOK GREEN, HAMMERSMITH. (W.)

Under the patronage of His Eminence the Cardinal Archbishop of Westminster, and immediate direction of the Very Rev. Dr. Manning.

Committee:—The Duke of Norfolk, Lord Petre, Lord Edward Howard, the Count de Torre Diaz, the Hon. Chas. Langdale, Sir R. Gerard, Bart., T. W. Allies, Esq., Rev. J. M. Glenie, Very Rev. Canon O'Neal, Very Rev. F. Faber, D.D., Rev. J. Bamber, Rev. R. G. Macmullen, Rev. J. Kyne, Rev. W. Hutchison, Very Rev. H. E. Manning, D.D.

Under the management of the Brothers of Mercy, founded by the Right Rev. Monsignore Scheppers, private Chamberlain of the Holy Father and Canon of Malines, who conducts similar establishments for youth and adults, in Belgium, at Vilvorde, Ghent, Alost, and St. Hubert, and by Special Commission of the Holy Father in Rome, and the Papal States at Santa Babina, St. Michael, Termini, Minerva, and Perugia. Their rules of management are now submitted for the approval of the Holy See. Established under the 17 & 18 Vict., c. 86, for the Reformation of Youthful Offenders of the Catholic Religion, who have been convicted before a magistrate of contraventions of the law, and certified by the Secretary of State for the Home Department on the 10th day of October, 1855. This establishment, the first of its nature approved by Government, was ready for the reception of fifty boys at the time of its approval but the first boy was not directed to be sent to the Institution until Feb., 1856. Its principal object is to reform by religious, moral and industrial training, this class of children, who from the extreme poverty and depressed social state of the catholic population of this country fall year after year under the sentence of the law, and who were previously placed by legal sentence in reformatory schools where no security could be taken for their religious education.

There is reason to believe that, in London alone, no less than from four hundred to five hundred catholic boys are committed every year. The only means of

averting this great and imminent danger, and the evils to which these poor boys were thus exposed, was the prompt establishment of a Catholic Reformatory School under the provisions of the law as now in operation.

The Brothers of Mercy, to whose care and direction the boys are entrusted, have generously devoted themselves, not only to instruct and educate, but also to provide for the support of these hitherto neglected young children, and adolescents.

The whole work of establishing a Catholic Reformatory School in the county of Middlesex was a new and untried experiment, every step had to be made for the first time, and difficulties greater and more numerous than any know but those who had to overcome them, were to be met and cleared away. These have been we trust all removed, and we may now hope for a gradual and firm extension of a reformatory system for catholic children; there needs now only the means of extending a work of which the system and organization have been fully established.

Since their arrival in this country the management of four English institutions have been offered, but to their deep regret, for want of sufficient members, the community have been obliged to decline them; repeated applications have also been made during the past year for them to undertake reformatory establishments in Ireland, Austria, and America.

It is much to be desired that by the charitable contributions of those who are interested in this great work

of mercy, means might be found to erect a suitable building to accommodate three or four hundred boys on a more capacious and adequate site in the country, to which the Reformatory School may then be transferred, and where already sufficient land has been obtained for exercising the boys in agriculture.

ROEHAMPTON. (S.)

CONVENT OF THE SACRED HEART OF JESUS.

THIS is altogether a most valuable and extensive establishment. It is principally for the education of young ladies, and the house and spacious and magnificent grounds, afford the amplest advantages for such a purpose. The house was formerly the residence of Lord Ellenborough, and the grounds are laid out in the most elegant manner. Architecturally there is not much to boast of. The edifice has but little pretensions beyond size, and the chapel is, we believe, a design of Mr. Wardell's, spoilt by the modifications of his employers.

ST. MARY'S TRAINING COLLEGE. (W.)

THIS admirable Institution was founded in 1850, and is supported partly by subscriptions and Government grants.

Its object is to train masters for Catholic poor schools. The present accommodation is limited to fifty students. The College is conducted by the "Brothers of the Mother of God and St. Joseph of Poor Schools."—Principal, Rev. J. M. Glenie—Vice-Principal, Rev. T. J. Capel.

FINIS.

